WESTMINSTER NORMAL CLASS OUTLINES

MIDDLE COURSE

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THE

WESTMINSTER NORMAL OUTLINES;

OR,

THE CHRISTIAN TEACHER

IN

THE SABBATH-SCHOOL.

MIDDLE COURSE.

BY THE

REV. JAMES A. WORDEN.

"Go ye therefore and teach all nations."—MATT. xxviii. 19.

"We are bound to cast the minds of youth
Betimes into the mould of heavenly truth,
That, taught of God, they may indeed be wise,
Nor, ignorantly wandering, miss the skies."—COWPER.

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ST. PAUL'S JOURNEYS,
AND THE PLACES MENTIONED IN THE ACTS AND THE EPISTLES.
1st Journey
2nd
3rd Journey
Voyage to Rome
Scales
Roman Miles
English Miles
ADRIATIC SEA
TYRRHENIAN SEA
ADRIA OR IONIAN SEA
SEA OF ASHKENAZ
AXENUS OR EUXINE SEA
THE GREAT SEA
MEDITERRANEAN SEA
SEA OF CILICIA & PAMPHYLIA
ILLYRICUM
Dalmatia
MOESIA
MACEDONIA
THRACE
EPIRUS
ACHAIA
GREECE
BITHYNIA
PONTUS
GALATIA
CAPPADOCIA
ARMENIA
Mesopotamia
ASIA
MYSIA
LYCIA
CILICIA
PISIDIA
PAMPHYLIA
Lycaonia
PHOENICE
JUDEA
LIBYA
SICILY
CRETE
CYPRUS
RHODES
Rome
Three Taverns
Appii Forum
Puteoli
Rhegium
Syracuse
Melita
Nicopolis
Corinth
Cenchrea
Athens
Thessalonica
Berea
Amphipolis
Apollonia
Philippi
Neapolis
Samothracia
Byzantium
Propontis
Bosporus
R. Sangarius
Nicomedia
Nicea
Mt. Olympus
Troas
Assos
Mytilene
Adramyttium
Pergamos
Thyatira
Sardis
Smyrna
Philadelphia
Ephesus
Laodicea
Hierapolis
Colosse
Trogyllium
Miletus
Chios
Samos
Patmos
Coos
Cnidus
Rhodes
Patara
Myra
Attalia
Perga
Antioch
Iconium
Lystra
Derbe
Pessinus
Ancyra
Tavia
Amasia
Caesarea (Mazaca)
Seleucia
Antioch
Salamis
Paphos
Phenice
Salmone
Fair Havens
Cyrene
Alexandria
Sidon
Sarepta
Tyre
Ptolemais
Caesarea
Nazareth
Samaria
Antipatris
Joppa
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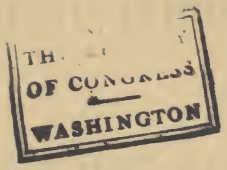

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ACTION OF THE GENERAL ASSEMBLY.

THE General Assembly of the Presbyterian Church, during its sessions at Saratoga, N. Y., in May, 1879, adopted the following resolution:

Resolved, That the Assembly approve the action of the Board in preparing a three years' course of Normal-Class Instruction, and the lists of subjects announced for the first year to the Assembly at its annual Sabbath-school meeting last evening, and earnestly recommend the formation of Normal Classes wherever practicable.

INTRODUCTION.

THE Church to-day is making provision to commit the things which it has learned of God "to faithful men who shall be able to teach others also." Already is the Church training its teachers for Sabbath-school work. Hundreds of Normal Classes are in operation, using as their text-book the Junior Course of these Outlines.

Attention is called again to the action of the General Assembly of 1879 as an indication of the interest of the Church in Normal-Class work. This second volume pursues the same general plan approved by that Assembly.

That plan was based on the fact that the two factors in the teacher's preparation are a knowledge of the Bible and a knowledge of how to teach the Bible, or of what to teach and how to teach.

GENERAL PLAN.

In this, our Middle Course, the lessons on Bible-study are kept together in Part First, and those on Bible-teaching in Part Second. This change in the grouping of the lessons is not designed to separate the two elements in actual class-work, but merely to keep together subjects of the same kind for convenient reference. Each Normal-Class recitation should combine a lesson from the first part with a lesson from the second part. Thus the matter and method of teaching will be acquired together, each will add interest to the other, and the recitation will be enlivened by variety.*

* For suggestions to conductors and students of Normal Classes, see these *Outlines*, Junior Course, pp. 5–7.

Plan of Part First.

The Junior Course briefly outlined the four Gospels. Where that Course closed, Part First of this volume resumes the study of the New Testament. Part First consists of *Biographical Outlines of the four principal apostles, Peter, Paul, James and John.* It takes up their writings in the order of time and with the circumstances of their composition. The advantages of studying the Scriptures in this consecutive manner, and by means of personal centres, are increased by the tendency just now to confine the attention to isolated passages of the Word.

Part First of this Middle Course takes up the remaining books of the New Testament, giving to each a brief introduction.

Part Second

consists of lessons which can be divided into four general topics. This grouping of the lessons is made for convenience.

I. The Teacher Qualified.

1. His Helper—the Holy Spirit.
2. His Divine Vocation.
3. His Personal Character.
4. His Motives.
5. His Training.
6. His Training.

II. The Teacher's General Methods of Classwork.

7. Lesson or Lecture—Which?
8. How to awaken Interest in Study.
9. Study Out of School.
10. Negative Rules of Method and Manner.
11. Difficulties—How to Overcome them.

12. Sabbath-school Order.
13. Visible Illustration.
14. Map-Sketching.

III. The Teacher's Special Methods.

15. The Teacher Dealing with Inquirers.
16. The Teacher's Week-day Work.
17. Bible-Study at Home.
18. Fitch's Rules.
19. The Teacher's Art of Putting Things.
20. Fitch's Rules.
21. Attention.
22. Conditions of Attention.

IV. General Suggestions to Workers.

23. Cultivation of Memory.
24. Attendance of the Scholars at Church.
25. Order of Exercises.
26. Spiritual Earnestness.
27. The Catechism.
28. Temperance Work among the Young.
29. Adult Classes.
30. Primary Classes.
31. Careless Scholars.
32. The Superintendent.
33. The Superintendent.

In discussing these topics the aim has been to condense as much help as possible within the limits. The lessons are outlines, not treatises. They are intended as suggestive plans to be filled out by teachers and students. They are not written with the design of instructing learned and experienced workers, but as a text-book for young teachers and those expecting to teach.

I desire to express my obligations to the Rev. Geo. T. Purves, of Baltimore, for his counsel and scholarly help. Mr. Purves is the author (in Part First) of—

Lesson XIII.—The Judaistic Controversy.
" XVII.—Paul's Third Missionary Journey.
" XIX.—First and Second Corinthians.
" XX.—Paul's Arrest and Imprisonment.
" XXI.—Paul in Rome.
" XXII.—Paul's Last Years.
" XXIII.—The Work and Character of Paul, and the Chart of the Principal Doctrines taught by the Apostles.

Every one who reads these Lessons will agree with me that Mr. Purves proves himself a most accomplished student of New Testament criticism.

Many thanks are due Mr. James L. Hughes, Inspector of Public Schools, Toronto, Canada. He has generously contributed Lesson XIV., Map-Sketching, and Lesson XXII., Cultivation of the Memory, in Part Second. He has also rendered other valuable assistance.

I am conscious of the many imperfections of this little volume. It has been laboriously written under the pressure of many and varied cares and journeys, yet, imperfect as it is, I thank God that he has enabled me to finish it. I send it forth, imploring the Father of all wisdom to deign to use it for the assistance of his faithful children in their teaching labors for Christ.

JAMES A. WORDEN.

March 22, 1881.

WESTMINSTER NORMAL OUTLINES.

MIDDLE COURSE.

PART FIRST.

LESSON I.

THE APOSTOLIC AGE, ITS IMPORTANCE AND ITS RELATIONS; METHOD OF STUDY.

The Apostolic Age includes the Lives and Writings of the Apostles. The Gospels of Matthew and John, though written by Apostles, are treated as Gospel History, and not as belonging to the Apostolic Age.

I. IMPORTANCE.

1. The history and literature of the apostolic age **constitute the larger portion** of the New Testament. The New Testament is the first and most important part of the Bible to be studied by the teacher; see Heb. i. 1, 2. This age gives twenty-three books of the new dispensation, viz., A., R., 1 C., 2 C., G., E., P., C., 1 Th., 2 Th., 1 T., 2 T., T., P., H., J., 1 P., 2 P., 1 J., 2 J., 3 J., J., R.*

2. The apostolic age furnishes **the inspired discussion and decision of the principles** underlying all the questions which

* The books are designated by their initials—A. for Acts, etc.

have sprung up in the Christian centuries—*e. g.* justification by faith, good works, right and expediency, church government, etc.

3. It especially contains **the models of all missionary operations,** and **of all the work** of instructing and training churches. It shows us the first establishment and extension of the Christian Church under supernatural divine guidance.

4. As individual members of Christ's Church we have **a personal interest in this age.** We receive salvation through Christ's word by the mouth of apostolic men. We "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

5. This age requires our study because of **the difficulties found in its writings.** The diligent labors of Christian scholars for eighteen centuries have not cleared up all these difficulties. Still are Peter's words of Paul's Epistles true: "In which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction."

II. Relations.

1. The relation of the apostolic age to the period of Christ's life is **analogous to the relation of the Spirit to the Son.** Both Spirit and Son are one. Christ in his earthly life visibly wrought and taught through his human nature. In the apostolic age "this same Jesus" works and teaches through the Spirit. This produces the unity of the New Testament.

In *Progress of Doctrine in the New Testament*, by Bernard (which every student should carefully read), page 104, we have this sentence written of the book of Acts: "It is a record of the personal action of the Lord Jesus Christ in the first evolution of his gospel and formation of his Church."

This is true not only of the Acts, but of all the apostolic writings, and it affords the keynote to the entire history. Jesus, who "*began* to do and to teach" in the Gospels (see Acts i. 1), *continues* to do and to teach throughout this age. He promised his apostles so to do: "I will come to you." So we find that the apostles appealed to him to designate the successor of Judas. Acts i. 24.

When the Spirit came at Pentecost, Peter said (Acts ii. 33), "This Jesus . . . hath shed forth this, which ye now see and hear." Christ sends Philip to the Ethiopian proselyte (Acts viii. 26) and Peter to Cornelius (Acts x.), and receives his first martyr Stephen. Christ himself converts Saul, calls him by name, sends Ananias to him, commissions him as the apostle to the Gentiles (Acts ix., and xxii. 17, 18, 21). He guides Paul to Europe, appears to him at Corinth, at Jerusalem and on board the ship in the storm. Paul declares that he received his gospel directly from Christ (Gal. i. 1, 12; also 1 Cor. xi. 23). The book of Revelation is full of the words and acts of the risen Redeemer, "who walks amidst the golden candlesticks." The apostolic age is filled with the divine authority and manifestation of Christ as truly as is the Gospel history.

2. The Gospel history is **the foundation,** the apostolic history and writings are **the building.** Tholuck says, "In directing our inquiry first of all toward the relation in which the Epistles stand to the other component parts of the New Testament, we find that both the Old and the New Testament have been arranged by divine wisdom after one and the same plan. All the revelations of God to mankind rest upon history. Therefore in the Old as well as in the New Testament the history of the deeds of God stands first, as being the basis of holy writ; then follow the books which exhibit the doctrines and internal life of the men of God (in the Old Testament the Psalms, the writings of Solomon, etc., and in the New Testament the Epistles of the apostles); finally there follow in the Old Testament the writings of the prophets, whose vision extends into the times of the New Testament; and at the conclusion of the New Testament stands its only prophetic work, the Revelation of John."

3. It is the relation **of grapes to a vine.** The graces of

the apostles, their preaching and labors, were the first-fruits ripened from the life of Christ, his death, his atoning blood, his risen power. The sap of the Gospels comes forth in the lives of the apostles.

4. It is the relation of a **commentator to a writing**, or of an **expounder to a doctrine.** The Gospels give us the story of Jesus; the Word, who was in the beginning with God, who was God, who made all things, and without whom nothing was made, has become flesh. He has taught wonderful truths in wonderful words; he has wept and prayed; he has agonized and has hung upon the cross; he has risen and ascended to where he was before.

What did it all mean? What kind of a Church did he intend to build? What are men to do to be saved by him? How shall we make known to others his salvation? The apostolic age explains all this. In it our Lord, who had many things to say which his apostles could not bear before his ascension, now reveals them by his Spirit. Our Lord completes, perfects, defines and applies his own doctrines. These books "contain the development by the Lord, through his Spirit, of the doctrines and ethics taught by Christ personally."

(See *Westminster Normal Outlines, Junior Year*, page 11.)

5. To the rest of the Bible the writings of the apostolic age are **as a pinnacle to a temple.** They are the highest part, the crown and glory of the Scriptures. They complete the entire revelation of God, and to them nothing is to be added.

III. Method of Study.

Our method of studying apostolic history and literature, or the apostolic age, shall be by biographical outlines of the history and writings of the four principal apostles—Peter, Paul, James and John.

1. These four are not only **the principal apostles,** but the **only ones** of whom we have extended accounts in Scripture.

2. As four evangelists wrote the life of our Lord, so **these four apostles wrote the remaining books of the New Testament.** We omit in this sentence the brief Epistle of Jude. Guericke, Neander, Schmid, Schaff, compare Matthew with James, Mark with Peter, Luke with Paul, and the evangelist John with John the writer of the Epistles.

3. An enthusiastic interest in the subject of introduction to the **writings** of the apostles can be best awakened and maintained by the study of their **lives** and **characters.**

4. As the greater part of these writings is made up of Epistles, which were occasioned by **events in the apostles' lives,** and by **the circumstances of the churches** to which they were addressed, the **best introduction to these writings** is a thorough knowledge of those events and circumstances. Hence the value of such works as the *Life and Epistles of St. Paul,* by Conybeare and Howson, and the similar though inferior works of Farrar and others.

Self-Test.

Write out in your own words answers to the following questions, and hand to the leader.

1. State the subject of this lesson.
2. Give several considerations showing the importance of studying the apostolic age.
3. What is the relation of apostolic history and literature to Gospel history?
4. Run a parallel between the general structure of the Old Testament and that of the New Testament.
5. What is our method of studying the apostolic age?
6. Give the advantages of this method.

LESSON II.

THE APOSTLE PETER.

Questions for Independent Study.

NOTE.—It is expected that each student shall find answers to these questions from the Bible without recourse to the other portion of the Outlines. Use the Concordance or Bible Text-Book, under the word *Peter*. Consult the Bible Dictionary. Reduce such answers to writing. Then compare your own answers with the Outline. These questions can all be answered from the accounts in the Gospels and Acts i.–xii.

1. Why should we take up the study of Peter *first?*
2. Collect the facts of his life before he was brought to Christ.
3. Also the facts concerning his calling by Christ.
4. Narrate the facts of his companying with Jesus.
5. Give Peter's actions during the last Passover.

I. PETER'S PREPARATION.

1. His father was Jonas (Matt. xvi. 17; John i. 42; xxi. 16). His birthplace, Bethsaida, was a village on the coast of Lake Gennesaret (John i. 44). He was the brother of Andrew (Matt. x. 2; John i. 41). Simon possessed a home in Capernaum (Matt. viii. 14; Luke iv. 38), where his wife dwelt. Both he and Andrew were fishermen (Matt. iv. 18; Mark i. 16; Luke v. 2).

2. Simon, who had been a disciple of John the Baptist, was first introduced to Christ by Andrew. Jesus at his first interview surnamed him Cephas, or Peter (John i. 41, 42). As the word literally means a "stone," this new name, given by the Searcher of hearts, described the strength and resolute boldness of Simon's natural character, and foretold the spiritual strength and courage which afterward should be his,

and which should be a rock-foundation for the Church. There can be little doubt that Peter was one of the disciples who attended Jesus during the early Judean ministry down to Christ's arrival in Galilee (John ii. 2, 12, 17; iii. 22; iv. 2, 8, 33). When Jesus entered on his Galilean ministry Peter and the others returned to their occupation as fishermen. From this Jesus called Peter (with Andrew, James and John), first to be his constant companion and witness (Matt. iv. 15–22; Mark i. 16–20; Luke v. 1–11), and afterward to be an apostle (Matt. x. 2–4; Mark iii. 13–19; Luke vi. 12–19). In the four lists of the names of the apostles Peter always is mentioned first (Matt. x. 2; Mark iii. 16; Luke vi. 14; Acts i. 13). From that time Peter is not only a devoted follower, a chosen apostle of Christ, but the LEADER OF THE APOSTLES (Matt. xvi. 16, 18, 19; xvii. 24; Acts i. 15; ii. 14; viii. 14; x. 5).

3. The incidents in his companying with Jesus between his call and the arrival in Bethany, March 30, A. D. 30, are briefly these:

(1) Peter's failure to walk on the sea, which taught him his own weakness (Matt. xiv. 28–30).

(2) His clear confession of the Messiahship of Jesus at Capernaum (John vi. 67–69).

(3) His still nobler confession at Cæsarea Philippi (Matt. xvi. 13–20; Mark viii. 27–30; Luke ix. 18–22).

(4) His affectionate but rash resistance of Christ's prediction of the cross, and his own sharp rebuke (Matt. xvi. 21–23; Mark viii. 32, 33).

(5) Finds the stater in the fish's mouth (Matt. xvii. 24–27).

(6) The intimate friendship of Jesus, which Peter shared with John and James, at the raising of Jairus' daughter (Mark v. 22–43; Luke viii. 41–56); at the Transfiguration

on Mount Hermon (Matt. xvii. 1–9; Mark ix. 2–10; Luke ix. 28–36); and during the agony in Gethsemane (Matt. xxvi. 36–46; Mark xiv. 32–41; Luke xxii. 39–46).

4. The conduct of Peter during the period of the last Passover shows that with his devotion to his Master there yet mingled a boasting self-reliance and a yielding to sudden temptation. With John, Peter prepared the Passover (Luke xxii. 8–13). At the table Peter at first refused to allow Jesus to wash his feet, then went to the other extreme (John xiii. 8, etc.). He confidently boasted that all others might forsake Jesus, yet would not he, though he should die with his Lord (Matt. xxvi. 35; John xiii. 37, 38). In his own strength he attempted to defend Jesus with his sword (John xviii. 10, 11). He followed afar off (Matt. xxvi. 58). He thrice denied his Lord during the trial (Matt. xxvi. 31–35, 69–74). When Jesus turned and looked on him Peter went out and wept bitterly (Matt. xxvi. 75; Mark xiv. 72; Luke xxii. 61).

5. With John he ran to the sepulchre on the resurrection morning (John xx. 3–10). The Lord appeared unto Peter before the other apostles (Luke xxiv. 34; 1 Cor. xv. 5). He was restored to the apostolic office at the Sea of Tiberias (John xxi. 1–22), where he also received a prediction of his destiny.

ALL THESE EXPERIENCES OF PETER WERE OVERRULED BY GOD AS A DIVINE TRAINING FOR HIS GREAT WORK.

Test-Problems.

1. What are the three interpretations of Matt. xvi. 18, 19?
2. Which do you regard as the true one? Give your reasons.
3. What events in Peter's life before Pentecost are omitted in the above account?

LESSON III.

Questions for Independent Study.

NOTE 1.—Consult Acts i., xii.; also Acts xiii., xiv., xv.; Gal. ii. 1–14; 1 Cor. ix. 5.

NOTE 2.—Read some of the standard works on the apostle Peter, as the *Planting and Training of the Christian Church*, by Neander; Smith's *Bible Dictionary;* Kitto's *Biblical Cyclopœdia; The Apostle Peter, his Life and Letters*, by the Rev. Samuel G. Green, D. D., London; *Footsteps of St. Peter*, by the Rev. J. R. McDuff, D. D.; *The Apostle Peter*, by the Rev. W. M. Taylor, D. D., etc. etc. *The Tongue of Fire*, by the Rev. William Arthur, D. D., may also be read with profit.

Write out answers to the following:

1. Narrate the facts of Christ's ascension.

2. Give an account of the election of the successor of Judas.

3. What are your reasons for regarding this action not as an error, but as right and authorized?

4. Narrate the origin of the feast of Pentecost, its meaning, its manner of being kept, and the events connected with the great outpouring of the Spirit.

5. Mention some considerations showing the importance of this outpouring.

6. What is the true meaning of the words, "Spake with other tongues as the Spirit gave them utterance"?

7. What is the true meaning of "had all things common"?

8. Give an analysis of Peter's sermon at Pentecost.

9. Narrate the facts connected with the healing of the lame man, Peter's preaching and his first imprisonment.

10. Narrate the first act of discipline in the Church. Acts v. 1–16.

PETER'S WORK.

In the first twelve chapters of the Acts, Simon Peter stands forth as the chief leader of the Church of Christ. Chrysostom says (Hom. LIV.), "*Peter, the mouth of the Apostles, the Corypheus of the apostolic choir.*"

I. Before Pentecost Peter led in the Election of the Successor of Judas. Acts i. 13–26.

1. This was a part of the **necessary preparation** for the founding of the Church and the outpouring of the Holy Spirit. The other part of the preparation mentioned in this chapter is the ascension of Jesus, his last commands and promises (Acts i. 1–11; also Mark xvi. 19; Luke xxiv. 49–51).

2. It will be noticed that **Peter's leadership** was different from anything like a papal primacy. He acts as a first among equals, not as an authoritative head of the Church. He submits the election to the assembled disciples, in no way influencing their decision.

3. That this completion of the college of the apostles was **not an error** on the part of Peter and the Church, and that the appointment by God of Paul does not prove it to have been an error, are clear from the following:

(1) The twelve apostles had been appointed to represent the twelve tribes of Israel. Paul was called as a thirteenth with the special commission of being the apostle of the Gentiles (Acts ix. 15; Rom. xi. 13).

(2) It is almost impossible that the inspired writer would minutely narrate this solemn election, giving Peter's address and the accompanying prayer without a word of disapproval, if the act had been improper or unauthorized.

(3) After this the inspired writers call the apostles "the Twelve."

II. PETER WAS THE ACKNOWLEDGED LEADER OF THE DISCIPLES WHEN THE HOLY SPIRIT WAS FIRST POURED OUT AND THE CHURCH FOUNDED AT PENTECOST.

1. For the origin, significance and manner of observance of Pentecost see Lev. xxiii. 15–21; Deut. xvi. 9–12; also *Westminster Bible Dictionary;* also Smith's or Kitto's.

Question. Why was the Spirit given on **the day of Pentecost?** *Answer* (1). Great numbers were then present at Jerusalem from all parts of the world. Thus witnesses were secured from the whole world.

(2) The conversions at Pentecost were like the ingathering of the harvest.

(3) The Law had been given at Pentecost, so the Holy Ghost gives the new revelation at Pentecost.

(4) The whole world was historically ready, and the apostles had been prepared by humiliation, suffering and waiting.

2. **The central fact of Pentecost is, that the Holy Spirit was poured forth** upon the disciples without distinction of age, sex or rank (Acts ii. 1–4). The Spirit had been given before, but never as now completely, immediately (without intervention of means) and to all men. Hence an eminent lecturer on apostolic history says:* "This event is co-ordinate in dignity and importance with the incarnation of the Son of God. That was for sacrifice—this, to unite to Christ; that, God becoming man—this, God dwelling in man; that, for justification and government—this, for sanctification and eternal life. The Trinity under the Old Testament was obscurely revealed; now the Holy Spirit is set forth as one with, but distinct from, the Father."

* Rev. C. Wistar Hodge, D. D.

3. To the question, **What was the gift of tongues?** two answers have been given.

(1) Neander, Meyer, etc. say that it was only ecstatic or elevated speech in praise of God.

(2) The old and better answer is, that it was the gift of power to speak in languages before unknown to the speaker. This seems to be the plain, obvious meaning of the inspired writers, both here and in 1 Cor. xiv. (See Hodge.)

4. **Peter's sermon.** This is the **first proclamation of the complete gospel.**

(1) After requesting attention Peter declares that *the occurrences of Pentecost are the fulfilment of Joel's prophecy;* therefore they were the completion of the Old Testament (Acts ii. 16–21).

(2) That Jesus of Nazareth, whom they had slain, had been raised up, according to David's prophecy (Acts ii. 22–32).

(3) That this Jesus, risen, exalted as Messiah and Saviour, had shed forth the Holy Spirit (Acts ii. 33–36).

5. **The effect of this sermon and of the after exhortations was the conversion of three thousand souls,** who were added unto the Church by baptism.

(1) This established the Church firmly at the outset. The converts were also harbingers of the vast number added to Christ afterward. They were the Pentecost ingathering.

(2) The term "Church" is here first given to the assembly of Christians. The term occurs in Matthew, but only in anticipation (Matt. xvi. 18; xviii. 17).

The word *ecclesia* was borrowed from the Athenian assembly of citizens. It is used in the Septuagint for the whole body of the people, and sometimes for the synagogue.

(3) These were the first Christian baptisms.

6. The condition of the primitive Church at Jerusalem.

(1) While continuing to join in the temple-worship, the disciples had separate meetings for instruction and worship (Acts ii. 46).

(2) We do not understand Acts ii. 44, 45 to mean that there was a literal "community of goods," but such a manifestation of Christian love as led to a practical supply of all the needy.

III. PETER WAS HONORED WITH JOHN IN SUFFERING IN THE FIRST PERSECUTION (Acts iii., iv.).

IV. PETER CLEANSED THE CHURCH FROM ITS FIRST CORRUPTION (Acts v. 1–11).

V. PETER WAS THE MOST PROMINENT SUFFERER IN THE SECOND PERSECUTION (Acts v. 17–42).

LESSON IV.

Questions for Independent Study.

NOTE.—For sources of information see Lesson III.

1. What was the relation of the Samaritans to the Jews?

2. How was Samaria first evangelized? and what was the work of Peter and John there?

3. Give an account of Peter's miracles at Lydda and Joppa.

4. Who was the first heathen admitted without circumcision to the Christian Church? Was it the Ethiopian eunuch, the Samaritan converts, or Cornelius?

5. Why are the conversion and baptism of Cornelius narrated so particularly?

6. Picture the imprisonment and release of Peter (Acts xii.).

7. Where and when did Peter first meet Paul (Acts ix.)?

8. What remarkable conference between these two apostles took place A. D. 50 (Gal. ii. 1–10)?

9. Describe the Council at Jerusalem (Acts xv.).

10. Narrate the facts of Peter's error at Antioch.

11. What evidence is there that Peter labored as a missionary apostle?

12. What was the field of Peter's later labors?

PETER'S WORK.

I. **With John, Peter visited Samaria, and gave the apostolic sanction to the work among the Samaritans** (Acts viii. 14–25).

1. It will be remembered that the evangelization of Samaria had been commenced by Philip before this visit of Peter and John.

2. The Samaritans were heathen in the eyes of the Jews. They were not admitted to the temple-worship. But they had the Pentateuch, they worshiped the true God, and they were looking for the Messiah (John iv. 25); Christ had also been among them, and many had believed on him then.

3. The visit of Peter and John was the official recognition by the apostles of the labors of Philip in Samaria. It was the Saviour's command that, next after Judea, Samaria should hear the gospel (Acts i. 8).

4. Peter's rebuke of Simon Magus is the first encounter of Christianity with heathen philosophy and magic.

II. **Peter's healing of Eneas at Lydda, and his raising to life of Dorcas at Joppa,** are incidents in a short period of peace enjoyed by the Church, A. D. 37–40 (Acts ix. 31–43).

III. **Peter received a command from God to preach the gospel to Cornelius,** and thus **God opened the door of the Church to the Gentiles** and prepared the way for missions among them (Acts x.).

1. The importance of the conversion of Cornelius appears from the fact that it is narrated three times.

2. The fact that Peter was the man selected to receive the Gentile Cornelius made his reception less offensive to the Jews, since Peter was the recognized leader of the strict Jewish Christians.

3. The necessity for a miracle is seen in that nothing less than a divine command could induce a Jew to give up his exclusiveness.

4. The effect of the reception and baptism of Cornelius, and of the solemn acquiescence in it by most of the Church at Jerusalem (Acts xi. 1–18), was to prepare the Church for the great movement toward the Gentile world under Paul.

IV. **A. D. 50, at Jerusalem, Peter had a remarkable conference with Paul** (Gal. ii. 1–10). These two great apostles had not met for fourteen years. Great changes had occurred.

1. There is a blank of five or six years in Peter's history from his escape from prison until this conference.

2. At this meeting "James, Cephas and John" appear as "pillars."

3. Peter, James and John give the right hand of fellowship to Paul on this occasion, agreeing that Peter was to be recognized as "the apostle of the circumcision"—*i. e.* of the Jews—and Paul as "the apostle of the Gentiles." This agreement confirmed the distinct apportionment of work between the leaders. Yet their fields were not mutually exclusive. Peter still labored among Gentiles, and Paul always preached

first to Jews. Another element in the agreement was that Paul should remember the poor.

V. **Immediately after this conference the Council at Jerusalem convened, at which Peter spoke** (Acts xv.).

1. The occasion of this assembly was the going down from Judea to Antioch of "certain men," "false brethren," who troubled the brethren who were of the Gentiles, saying, "Except ye be circumcised after the manner of Moses *ye cannot be saved.*" The question therefore concerned the life of Christianity. Must Gentiles become Jews before they can become Christians and be saved?

2. The two parties may be called (*a*) judaizing Christians, (*b*) spiritual Christians.

3. The only way to settle the dispute was by appeal to the apostles and elders at Jerusalem.

4. Peter spoke strongly against imposing the Mosaic law on Gentile converts.

5. But James made the decisive speech.

6. The decision was—apparently unanimous—that a decree should be sent through Judas and Silas, freeing Gentiles from the ceremonial law, but urging them to abstain "from meats offered to idols, and from blood, and from things strangled, and from fornication."

VI. **During the same year Peter visited Antioch, fell into error and was sharply rebuked by Paul** (Gal. ii. 11–14).

1. The error was, that whereas Peter had frankly and heartily carried out the decree of the Jerusalem Council when he first came to Antioch, had not only worshiped with Gentile Christians, but "did eat with them," when "certain came from James" and criticised his conduct, "he withdrew and separated himself."

2. Paul rebuked Peter before them all, basing his protest on the ground that we are justified by faith in Jesus Christ.

3. We know not how Peter received the rebuke, but we know he refers to his faithful mentor long afterward as "our beloved brother Paul," and Paul mentions Peter in terms of highest honor.

VII. **Paul incidentally gives us a glimpse of the apostle Peter as a traveling missionary accompanied by his wife** (1 Cor. ix. 5).

VIII. **Many have inferred from the address of Peter's first Epistle, "Pontus, Galatia, Cappadocia, Asia and Bithynia," that Peter had preached in these countries. This is uncertain.**

It has also been inferred from 1 Cor. i. 12 that Peter was associated in labor with Paul and Apollos at Corinth. Clement of Rome and Dionysius, bishop of Corinth, A. D. 180, confirm this view.

IX. **From the fact that Peter's first Epistle is dated from Babylon many have concluded that Peter's last apostolic head-quarters were in the Capital on the banks of the Euphrates.**

LESSON V.

Questions for Independent Study.

NOTE.—Consult authorities previously recommended on Peter and his Epistles.

1. Carefully read both the letters of Peter, without attention to the divisions into chapters and verses.

2. What country is meant by "Asia" in 1 Peter i. 1?

3. How may we fix the approximate date of the first Epistle?

4. Whence was it written?

5. What arguments have been urged against the authenticity of the second Epistle?

6. Give reasons why we accept it as authentic.

7. Give the design and divisions of each Epistle.

8. Sketch the prominent traits of Peter's character—(1) before Pentecost, (2) after Pentecost.

9. What were the particular doctrines taught by Peter?

THE LETTERS, CHARACTER AND DOCTRINES OF PETER.

I. The First Epistle of Peter.

1. Its right to be received as part of the inspired Scripture, or its **canonicity**, is universally admitted.

2. **Its address.** It is not directed to a particular church, but to all the churches in Pontus, Galatia, Cappadocia, Asia and Bithynia, hence called general. It was primarily sent to Jewish Christians, but not to the exclusion of Gentile Christians.

3. **Date.** Uncertain; probably before A. D. 70, and later than some of Paul's Epistles.

4. **Design.** (1) To comfort and strengthen Christians under persecution. (2) To instruct them in practical and spiritual duties—*e. g.* obedience to civil authorities, etc. (3) To warn them against temptations peculiar to their place and time—*e. g.* heathen practices, etc. (4) To confirm their faith in the gospel which they had received.

5. **Divisions.**

(*a*) An exhortation to steadfastness and to becoming behavior under persecution (chap. i.–ii. 10).

(*b*) Admonitions to holy conduct (chap. ii. 11–iii. 13).

(*c*) Patience and holiness enforced by the example of Christ (chap. iii. 14–iv. 19).

(*d*) Becoming behavior of ministers and people, and concluding salutations (chap. v.).

II. The Second Epistle.

1. **Its canonicity** has been the subject of much dispute, but it is now generally received as canonical by scholars.

(1) External evidence. (*a*) It is recognized by some of the earliest Fathers. (*b*) It is contained in most of the early versions and is found in the oldest manuscripts.

(2) Internal evidence. (*a*) Its author writes in a manner for which it is impossible to account if the Epistle is a forgery. (*b*) All the differences between this and the first Epistle are easily explained by the difference of plan.

2. **Its address** to all believers is more general than that of the first.

3. **Its Date** is just before Peter's death (i. 14).

4. **Its Design** is (*a*) To warn against false teachers in the Church; (*b*) to destroy their influence by authoritative denunciation.

5. **Divisions.**

(1) Salutation and exhortation (chap. i.).

(2) Warnings against false teachers and scoffers (chaps. ii. and iii.).

III. Peter's Character.

1. **Before Pentecost.**

(1) He was a man of "simplicity and godly sincerity," without cunning or *finesse*, frank and outspoken (Luke v. 1–11; John vi. 67–69; Luke ix. 18–22). His candor and outspokenness were joined with a naturally impulsive, fiery

temperament, and sometimes degenerated into sinful, foolish impetuosity in speaking—*e. g.* his rash rebuke of Christ (Matt. xvi. 21–23), his words when "he wist not what he said" (Matt. xvii. 1–6). So near is a man's fault to his excellence.

(2) Peter was promptly practical. While others hesitated he acted. This quick resoluteness and promptitude made Peter the leader of the apostles. This very excellence sometimes degenerated into impulsiveness and rash precipitancy—*e. g.* Matt. xiv. 28–31; John xviii. 10, 11.

(3) Peter was a man of undoubted courage. Sometimes this was swept away by a sudden panic—*e. g.* his denials of his Lord. But his cowardice was only a sudden fall, from which he as suddenly recovered.

(4) One of the striking traits in Peter's character was his enthusiasm. He always did with his might what his hand found to do. He gave his whole heart to his work. This enthusiasm appears in his forsaking all for Christ, in his confessions, in his desiring to walk on the sea, at the Last Supper, and in his running to the sepulchre.

2. **After Pentecost.**

Peter's fall and restoration, the scenes of the crucifixion, resurrection and ascension, combined to make a deep impression on him. When the baptism of the Spirit came upon him at Pentecost it brought a thorough transformation.

(1) His rashness gives way before a sober dignity and steadfast self-control (see Acts ii. 14–40; iii. 12–26; iv. 8–12; v. 1–42; viii. 14–25; xv. 7–11).

(2) His alternations of bravery and cowardice are displaced by a courage that never wavers (Acts ii. 22, 23; iv. 13; v. 29–41).

(3) Peter's enthusiasm remains the same, but it is tempered with the prudence and sagacity of a great leader. His

love for his Master is not henceforth the love "in word or tongue," manifesting itself in protestations of attachment, but love which shows itself in active labor and much-enduring patience for Christ. Peter's humility after Pentecost is as great as his self-confidence had been before (see the references under the preceding points; also see the first Epistle of Peter). When the Holy Ghost came upon him he received "power and love and a sound mind." Peter's understanding was opened to understand the Scriptures.

IV. Peter's Doctrines.

Note 1.—With the entire Bible in our hand, with the development of revealed truth, and with the results of the study of the Bible for eighteen hundred years, it is difficult for us to put ourselves in Peter's place or to form an exact idea of his doctrinal views. Before Pentecost, Peter and the eleven were merely Jews in their thinking. Christ had taught them, but to them Christ's discourses were little more than a continuation of the Old Testament teaching. Hence the apostles missed much of Christ's meaning.

After Pentecost they had a fuller understanding of the Old Testament and of Christ's teaching, but they knew not all. They had not grasped a developed system of Christian doctrine. Precisely what Peter held and taught, especially as distinguished from what James, John and Paul held and taught, constitutes the doctrines of Peter.

Note 2.—Our sources of information as to Peter's doctrines are—(1) his discourses in the early chapters of the Acts, and (2) his two Epistles.

1. Peter's Prominent Doctrine is that Christ is the Messiah promised in Old Testament Prophecy (Acts ii.; iii. 18; iv. 11; x. 43; 1 Pet. i. 10, 20, 25; ii. 6, 22, 23; 2 Pet. i. 19). **He constantly proves that Christ is the expected Messiah,** and in so doing **presents Christ in his life and working.** He speaks only incidentally of the person of Christ or of his relation to the Father.

Some therefore have said that Peter does not teach Christ's divinity—that he dwells exclusively on his humanity. The answer to this is:

(1) Peter's aim to prove the Messiahship of Jesus did not lead him to such explicit teaching of the doctrine of Christ's person as we find in the writings of Paul.

(2) He distinctly says that Jesus is both Lord and Messiah (Acts ii. 36; x. 36).

(3) He ascribes the works and titles of God to Christ, and makes him the object of worship (Acts. ii. 33); the giving of the Holy Ghost (Acts ii. 33); the working of miracles (Acts iii. 16); saving from sin (x. 43); the "Prince of life" (Acts iii. 15); "salvation in none other" (iv. 12); he alone can "give repentance and remission of sins" (Acts v. 31); his death is an actual atonement for sin (1 Pet. ii. 24).

2. PETER'S SECOND DOCTRINE FOLLOWS FROM THE FIRST: *viz.* CHRISTIANITY IS DEVELOPED JUDAISM, OR THE OLD TESTAMENT RELIGION FULFILLED AND DEVELOPED. The two dispensations, the Mosaic and the Christian, are one. All believers are now one through Christ the Israel of God (1 Pet. ii. 5–9).

3. PETER MAKES PROMINENT THE DOCTRINE OF THE SECOND ADVENT. All that Christians have now is only a foretaste of future glory. "We are begotten unto a lively hope" (1 Pet. i. 3–5; 2 Pet. i. 11; iii. 8–14; Acts iii. 21). Peter is therefore often called "the apostle of hope," but this must be understood in a guarded sense.

LESSON VI.

Questions for Independent Study.

NOTE.—For list of authorities see Lesson III.

1. What are the four elements in the papal view of Peter's primacy?

2. What twelve reasons may be given rejecting this claim of the Romanists?

3. What is the true view of Peter's leadership?

4. What was Peter's mission, or specific and divinely-appointed work, in the early Church?

THE PRIMACY OF PETER.

I. The Papal Tradition.

1. Romanists hold that Christ constituted Peter the primate of the apostles—that Christ invested him with supreme authority, not only over the Church, but over the other apostles. They cite in proof of this Matt. xvi. 18: "Thou art Peter, and on this rock I will build my Church;" and verse 19: "Unto thee will I give the keys of the kingdom of heaven."

2. They claim that soon after his release from imprisonment (Acts xii.) Peter went to Rome and founded the church there. For the truth of this they cite the testimony of Irenæus (end of the second century), Eusebius (A. D. 325), Jerome (A. D. 394).

3. They claim, on the authority of the two last named, that Peter as supreme bishop "there held the sacerdotal chair five-and-twenty years, up to the last—that is, the fourteenth—year of Nero, by whom he was crowned with martyrdom."

4. That the pope of Rome succeeds to all the authority of Peter, and is therefore the vicegerent of Christ.

II. Examination of this Tradition.

1. Whatever power was conferred on Peter was conferred on all the apostles (Matt. xviii. 18; John xx. 23; Eph. ii. 20; Rev. xxi. 14).

2. Not one word is there in Scripture of Peter's ever exercising this supposed authority.

3. He submitted to the authority of others (Acts viii. 14), and even to public rebuke (Gal. ii. 11–14).

4. No word of Scripture teaches that the apostles had any successors.

5. If this tradition were correct, Peter must have attended the Jerusalem Council as bishop of Rome. No word of Scripture proves this.

6. Peter was "the apostle of the circumcision;" Paul, not Peter, was "the apostle of the Gentiles."

7. We know that after his release from prison Peter went to Antioch, not to Rome (Gal. ii. 11).

8. Paul, writing to the Romans, does not mention Peter.

9. The account of Paul's reception in Rome (Acts xxviii. 17–29) is utterly inconsistent with this tradition.

10. Paul writes several letters from Rome, speaks of his loneliness (2 Tim. iv. 11), and does not mention Peter. During the twenty-five years in which Peter is said to have been in Rome he writes no letter, so far as is known.

11. Paul writes of Peter as a missionary, not as the primate of Rome (1 Cor. ix. 5).

12. Peter writes a letter from Babylon, not from Rome.

An impartial research into all these traditions leads us to these conclusions:

1. **Peter did not found the Church at Rome.**

2. **Peter probably came to Rome near the close of his life.**

3. **At Rome, Peter suffered martyrdom by crucifixion.** But there is no warrant for supposing that he was crucified with his head downward.

III. The Scriptural View of Peter's Leadership.

By this we mean his special position among Christian workers or his distinct mission in the early Church.

1. **He was the first herald of Christ's gospel.** He made the first public proclamation to the world of salvation through a crucified Jesus. Peter took the initiative in planting the early Church.

2. **He, first of all the apostles, preached the gospel to a Gentile and received a converted heathen into the Church.**

3. But his special commission, we learn from his career and from Gal. ii. 1–11, was to be **the apostle of the circumcision.** In the apportionment of work Peter was especially to preach the gospel to the Jews. He was to surmount the prejudices of Judaism. He was to be the bridge spanning the gulf between the old dispensation, with its ceremonial law, and the free gospel, which brought perfect liberty from that law.

4. **The wisdom of God is seen in his choosing Peter,** a stalwart Jew, who, notwithstanding his heavenly vision and his acknowledged principles, was conservative in relation to the Law, to preach to Jews. And the divine wisdom is seen in God's gradually developing, as men could bear it, the doctrine that the ceremonial law was fulfilled and done away with in Christ.

Peter's mission of practically demonstrating the essential identity of the old and new covenants must be performed before Paul's mission of breaking down the middle wall of partition between Jew and Gentile is practicable.

LESSON VII.

OUTLINE REVIEW OF PETER'S LIFE AND LETTERS.

A. D.	Periods.	Places.	Events.	Doctrines.
May 29 30	I. PREPARATORY. From his birth to Pentecost.	Bethsaida. River Jordan. Capernaum. Sea of Galilee. Cæsarea Philippi. Jerusalem.	Birth. Conversion, John i. Residence. Walks on the Sea. Confesses Christ's Messiahship. Three Denials and Repentance.	
30 44	II. LEADERSHIP AT JERUSALEM. From Pentecost to Departure from Jerusalem, Acts xii. 17.	Jerusalem. Samaria. Lydda. Joppa. Cæsarea. Jerusalem.	Sermon at Pentecost. 1st Imprisonment, Acts iv. 3. 2d Imprisonment, Acts v. 18. Punishes Ananias and Sapphira. Rebukes Simon Magus. Heals Eneas. Raises Dorcas. Baptizes Cornelius. 3d Imprisonment, and Release.	I. Jesus Christ is the Messiah promised in the Old Testament. II. Christianity is the Old Testament religion fulfilled and developed. III. Christ will come again in glory. Peter is called "the Apostle of Hope."
50 68	III. LATER LABORS. From Departure from Jerusalem to Martyrdom.	Jerusalem. Antioch. Babylon. Rome.	Speaks at the Council. Rebuked by Paul. Labors as Missionary, 1 Cor. ix. 5. Crucified under Nero.	Epistles. 1st Epistle (A.D. 65). 2d Epistle (A. D. 68).

LESSON VIII.

PAUL'S LIFE AND LETTERS.

Student's Personal Research.

Let the student exert his own powers in independent effort in studying St. Paul. Let him consult the sources of information for himself, and write out the answers. Sources of information:

(1) Acts i.–xii. (for preparation for Paul's work); (2) Helps in books: Conybeare and Howson's *Life and Epistles of St. Paul;* Schaff's *Apostolic History; Life and Epistles of St. Paul,* by M. Lewin (illustrated); *Life and Work of St. Paul,* by F. W. Farrar; The Commentaries on Acts—*e. g.* Alexander's, Lange's, Alford's; Smith's, or *Westminster Bible Dictionary;* and especially the *Planting and Training of the Christian Church,* by Neander.

1. What relation had the events of history before Christ to the spread of the gospel?

2. How had the dispersion of the Jews prepared the nations for the preaching of the gospel by Paul?

3. How had the diffusion of the Greek language done the same?

4. How had the conquests and dominion of the great empires, Chaldean, Persian, Greek and Roman, accomplished the same result?

5. How had the decay of pagan religions done the same?

6. How did the world-peace aid the progress of the gospel?

PREPARATION OF THE WORK FOR PAUL.

I. The Preparation of the Gentile World for Paul's Work.

All that was said (*Westminster Normal Outlines, Junior Course,* p. 45) of the preparation of the world for Christ's advent is equally true of the preparation of the world for Paul's work. Christ was sent forth when "the fullness of time was come;" Paul, who preached Christ to the Gentiles, was sent forth also "when the fullness of time was come."

1. **The dispersion of the Jews** "among all people, from one end of the earth even to the other," had

(1) Disseminated the knowledge of the true God and some ideas of true religion.

(2) Led multitudes of men, and still more of women, among the more intelligent and moral Gentiles, to become partial proselytes to Judaism.

(3) Established synagogues everywhere, which were centres of monotheistic influence, and which to Paul and his fellow-laborers became preaching-stations, providing both a place and a congregation for the word.

2. **The conquests of the Egyptian, Chaldean, Persian and Grecian empires** had broken down the barriers between the nations, which would have been insuperable obstacles to the preaching of a new religion. The final conquest of the world by Rome under Augustus had brought all the world under one law and government.

(*a*) This centralization of the world under the Roman empire held together the heterogeneous nations for the proclamation of the gospel.

(*b*) The means of traveling were furnished by the labors of Roman armies.

(*c*) Roman law threw its shield over the missionary (Acts xvi. 37–39; xviii. 14–17; xxii. 25; xxv. 12; xxvii. 1).

See Conybeare and Howson's *Life and Epistles of St. Paul*, chap. i.: "When all parts of the civilized world were bound together in one empire, when one common organization pervaded the whole, when channels of communication were everywhere opened, when new facilities of travel were provided,—then was the fullness of time (Gal. iv. 4), then Messiah came. The Greek language had been already prepared as a medium for preserving and transmitting the doctrine; the Roman government was now prepared to help the progress even of that religion which it persecuted."

3. **The diffusion of the Greek language** and literature furnished means of communicating the gospel to all nations. It likewise brought the intelligent classes of the world nearer

together, and made them listen to the gospel spoken and written in Greek for all.

4. **The decay of heathen religions,** and the **failure of human philosophy** to satisfy man's soul, forced mankind to long for the true religion. Suetonius in his *Life of Vespasian*, chap. iv., speaks of the Oriental tradition, widely circulated, of a great deliverer to arise out of Palestine. The world despaired of salvation from soothsayers or priests.

5. This was a time of universal peace.

> "No war nor battle's sound
> Was heard the world around."

This quiet from war was favorable to the success of the messengers of the Prince of peace.

We do not mean that the heathen desired Christ's gospel. Though forced to feel the need of it, they yet hated and opposed it. We mean that for four thousand years God had been preparing the nations for the reception of his gospel, and that the hand of God is seen in all history, making ready the world for the missionaries of Christ headed by Paul.

LESSON IX.

Student's Personal Research.

1. How had the events of Pentecost prepared the Church for carrying the gospel to the Gentiles?

2. How had the work of Stephen done the same?

3. Show that the persecution and scattering of the Church after Stephen's death had the same tendency.

4. Show the same of the conversion of the Samaritans (Acts viii.).

5. The same of the conversion of the eunuch and of Cornelius.

6. Also show how the work at Antioch affected the Church (Acts xi. 19–30).

NOTE.—For sources of information see Lesson VII.

PREPARATION OF THE WORK FOR PAUL (CONCLUDED).

I. THE PREPARATION OF THE CHURCH FOR PAUL'S WORK.

In spite of the fact that our Saviour always spoke of his salvation as designed for all the world, and had given as his last command, "Go ye into all the world and preach the gospel to every creature," the Church was only gradually and with great difficulty brought up to the fulfillment of its great commission. Paul was the chosen apostle of the Gentiles. He was to lead in this great missionary work. Consequently the events that prepared the Church for the wider diffusion of the gospel prepared it for Paul's work.

The first twelve chapters of the Acts, which narrate the planting and training of the Church at Jerusalem under Peter, contain also the providential and gracious education of the Church for Paul's work.

1. **The outpouring of the Spirit** at Pentecost, the gift of tongues and Peter's sermon (Acts ii. 17, 21–39), were lessons on the truth that Christ and his salvation were for all, Gentiles as well as Jews. The Church learned these lessons, but supposed that Gentiles must first become Jews.

2. **The preaching of Stephen** was a step in advance.

The first step toward the position which, through Paul, the Church subsequently held, was taken by Stephen, a Hellenist deacon. Note the accusation against him (Acts (vi. 11, 13, 14). It was an exaggeration of the truth. His defence confirms this. He abruptly ended his argument (vii. 53), but its drift was to show from Hebrew history (1) the

changes through which the Church had passed, although preserving its unity; and (2), mingled with the former, the sinful opposition which the people all along had shown to God's progressive purpose with them. The inference was, Christ has introduced the last change. How far he saw the result of his argument we cannot say.

3. **The dispersion of the disciples** from Jerusalem which followed Stephen's preaching and martyrdom spread the gospel "everywhere" (chap. viii. 4).

Probably even before this Christian converts had preached the gospel out of Jerusalem, but on no large scale. This dispersion effected what otherwise probably would have been long delayed, or would have rendered a special revelation for the purpose necessary. God's Spirit and providence moved together, interpreting each other.

4. **Philip's preaching** at Samaria and its results, and the apostolic visit of Peter and John, authenticating the work by the Holy Ghost, were further steps (Acts viii. 5–17).

5. **The conversion of the eunuch** (viii. 26–40) was another sign of the approaching ingathering of the Gentiles.

Whether he was a proselyte of the Jews or not is uncertain. In either case he is introduced as a foreigner. After this Philip preached in the cities along the coast of the Mediterranean (ver. 40).

6. The most decisive step toward the spread of Christianity as a religion for the world was taken in the mission of **Peter to Cornelius**, and the reception into the Church of this converted yet uncircumcised heathen (Acts x.).

Whether this was before or after Paul's conversion is uncertain. ("Then," of ix. 31 is not a particle of time.) In either case it was a declaration to the Jewish-Christian Church to receive Gentiles without circumcision. It was declared through Peter, the head of the Church and a strict

Jew. He himself only believed it possible on the positive assurance of Christ and the Holy Ghost (vers. 15, 19, 44, 49).

7. **The preaching of the gospel to Greeks** (not Grecians, as our version has it) at Antioch was another approach toward the world-wide mission of Paul.

This is not to be understood as after the conversion of Cornelius. Verses 19–21 are inserted to introduce what follows. They belong to the period immediately after Stephen's death, and show that the growth of the gospel and of Christian knowledge was not confined to the Jerusalem church. From our point of study they become of importance only here. They, however, complete the outward preparatory movement.

As these events occurred the ideas of the disciples widened. The original view was that Gentiles were to become Christians by becoming also Jews. This gave way before the facts of providence. Some only of the Christians, however, felt this change; still fewer understood it.

It was only after the scenes at Pentecost, the preaching and martyrdom of Stephen, the providential dispersion of the Church, the miraculous overthrow of Jewish prejudice in Peter and the Jerusalem church against receiving Gentiles into the Church, and the work at Antioch, that the Church of Christ was ready for the accomplishment of Paul's work. After this the work was ready for the man.

LESSON X.

Student's Personal Research.

Let the student exert his own powers in independent effort in studying St. Paul. Let him consult the sources of information for himself, and write out the answers.

1. Sources of information. See Lesson VIII., also Acts xxii. 1–21; xxiii. 6; xxiv. 10–21; xxvi. 1–21; 1 Cor. ix. 1; xv. 8; Gal. i. 17–24.

2. *Questions:*

1. What facts do we know of Paul's life before the martyrdom of Stephen—*e. g.* place of birth, early influences, education at Jerusalem?

2. Narrate the facts of Paul's persecution of the Church.

3. Give the incidents connected with Paul's conversion.

We have traced God's providential preparation of the world and of the Church for Paul's mission of making Christianity a world-religion. We now come to the providential and spiritual training of Paul for that mission, or—

THE PREPARATION OF PAUL FOR HIS WORK.

All the events and circumstances of Paul's life before his missionary journeys converge toward his preparation for his work.

1. **Paul** (his Hebrew name Saul, Acts vii. 58) **was born and partially educated** in "Tarsus, a city in Cilicia" (Acts xxii. 3), one of the three great centres of ancient learning. Was born a Roman citizen (xxii. 28). He was a Hellenist, but not a Hellenizer (see Conybeare and Howson, chap. ii.). His father was a Pharisee (Acts xxiii. 6: "I am a Pharisee, the son of a Pharisee;" Phil. iii. 5: "of the tribe of Benjamin, a Hebrew of the Hebrews, as touching the law, a Pharisee"). Though a Jew of the Dispersion, he grew up a zealot for the laws and customs of his fathers. As a child he was instructed in the Law, as was Timothy, and attended the synagogue school. His early residence in a heathen and philosophic city (Tarsus) enabled him to preach in Greek as well as Hebrew, and acquainted him with heathen habits, vices and culture. The familiarity with the philosophical notions of

his hearers which he showed at Athens (Acts xvii.) may be traced to his early life at Tarsus. He elsewhere shows his knowledge of the Stoical maxims which constituted the best morality of his day.

2. **Paul's later education** was received at Jerusalem "at the feet of Gamaliel." This rabbi was the most eminent Pharisee of his age. He was at once orthodox and broad in his intellectual sympathies. The Jews called him "the Beauty of the Law." He was one of the seven who alone are called by the Jews "rabbans." The Talmud says, "Since Rabban Gamaliel died, the glory of the Law has ceased." Compare his judicious speech (Acts v. 34–40).

Under such education Paul grew up a learned Hebrew. His speeches and Epistles show his perfect familiarity with the Old Testament. Though he naturally acquired much of rabbinical learning, he was preserved from the false glosses and methods of interpretation of the rabbis. His training at Tarsus and his training at Jerusalem united to fit Paul for his work. If, in addition, we remember his power of reasoning (see Romans), his adaptability to circumstances (1 Cor. ix. 19, and as illustrated by his speeches), his courage, his deep religious sentiment, his enthusiasm, his administrative ability, we have enough of features to complete the picture of a singularly well-chosen man.

3. **Our first glimpse of Paul** is as he holds the garments of the leading executioners of Stephen (Acts vii. 58). He heard Stephen's wonderful speech, saw the wonderful glory of his face in the Sanhedrim and heard his dying prayer. Afterward these things were powers in Paul's soul. Many of his speeches and expressions were learned then from Stephen (Acts xiii. 16–22; xvii. 24, etc.). Augustine said, "The Church owes Paul to the prayers of Stephen." His knowledge of Stephen, of his preaching and his martyrdom,

helped to prepare Paul for like exalted work and suffering. For the time, however, Paul was the leading persecutor of the Church (Acts viii. 3). In this terrible work he saw the graces of Christians.

4. **Suddenly and miraculously Paul was changed by a vision of the risen Christ.**

(1) We learn the facts from Acts ix. 1–18; xxii. 6–15; xxvi. 12–18; 1 Cor. ix. 1; xv. 8; Gal. i. 15, 16. When Paul was nearing Damascus on a persecuting commission, Christ appeared to his eyes and his soul (Gal. i. 16) in a light beyond the brightness of the sun at mid-day, and called him by name to be his, to preach his gospel to the Gentiles. Jesus commanded him to enter Damascus, and after three days sent Ananias to restore him to sight and to baptize him.

(2) The differences in the three accounts can be readily harmonized; they serve to show the honesty of the testimony. In Acts xxvi. he shortens the narrative. In xxii. by "the voice" he means "the words;" in ix. 7 by "voice" he means simply the sound.

(3) The supernatural method of Paul's conversion prepared him for his apostolic work in several ways: 1. It enabled him to see the risen Christ, which was a necessary qualification of an apostle. 2. It gave him knowledge of Christ independently of the teachings of man (Gal. i. 1; 1 Cor. ix. 1; xv. 8). 3. In his conversion Christ miraculously emphasized and authorized Paul's special mission (Acts ix. 15; xxvi. 17, 18).

LESSON XI.

Student's Personal Research.

NOTE.—For sources of information see previous lessons.

Write out answers to these questions:

1. Give an account of Paul's doings for three years succeeding his conversion.

2. Narrate the incidents of Paul's first visit to Jerusalem after his conversion.

3. What probably were Paul's labors in Syria and Cilicia?

4. Recall the first preaching of the gospel at Antioch, and narrate Paul's labors there.

5. How did all these experiences prepare him for his work?

THE PREPARATION OF PAUL FOR HIS WORK (CONCLUDED).

5. **After his conversion Paul began at once to preach in Damascus** that Jesus was the Christ (Acts ix. 20–22). He then went into Arabia—probably that district of it which lay not far south-eastward from Damascus. He there remained three years (probably reckoned after the Jewish mode, one year and parts of two). He then returned to Damascus, where he preached until the Jews, aided by the governor of the city (who had been appointed by Aretas, king of Arabia, 2 Cor. xi. 32), conspired to assassinate him. But the disciples let him down without the wall of Damascus in a basket (Acts ix. 22–25). These early preaching efforts of Paul fitted him for his future teaching. His sojourn in solitude in Arabia gave him opportunity to derive his gospel directly from Christ. The narrative shows how little was learned by Paul from the other apostles and Judean Chris-

tians. He had been a Christian herald with an apostolic commission in his hands three years before he had seen one of the original apostles.

6. **Paul went up to Jerusalem after these three years to see Peter** (Acts ix. 26; Gal. i. 18). At first the disciples were afraid of him, but he was introduced to Peter and James by Barnabas, a Hellenist from Cyprus. In Jerusalem he remained in close conference with Peter and disputing with the Hellenistic Jews fifteen days (Acts ix. 29; Gal. i. 18). When the Hellenists went about to slay him, the Lord appeared to him in the temple and commanded him to leave Jerusalem, and said to him, "Depart, for I will send thee far hence unto the Gentiles" (Acts xxii. 17–21).

Paul's intimate fellowship with Peter for a fortnight, his rejection by the Hellenists at Jerusalem and the direct command of Christ, made still clearer to him what his distinct work was to be.

7. **After this Paul had another season of quiet preparation** at Tarsus, and in the regions of Syria and Cilicia (Acts ix. 30; Gal. i. 21).

8. **Paul labored with Barnabas an entire year at Antioch.** From this place they carried up to Jerusalem a contribution for the relief of the brethren.

NOTE 1.—The first laborers at Antioch were "laymen" driven from Jerusalem by the persecution which arose about Stephen. They preached to Greeks (Acts xi. 20). Many of these Gentiles believed. When the church at Jerusalem heard of it, they sent Barnabas to examine the work. He found that these Gentile converts had "the grace of God," and he immediately set out to bring Paul from Tarsus (Acts xi. 22–25).

NOTE 2.—Paul's position in this period.

(1) As to himself. He from the first maintained an independent position, though in harmony with the other apostles. His right to teach, and to teach Gentiles, he derived directly from Christ. So he declares in Gal. i. To show this he then narrates the history of this period, exhibiting

how little he had to do with the apostles and Judean Christians. This fact explains his statement of certain events (*e. g.* his visit to Arabia) and his omission of others.

(2) As to Christian doctrine, consult Neander's *Planting and Training*, chap. i. pp. 97–103. In proving the Messiahship of Jesus (Acts ix. 22), and testifying from personal knowledge to the resurrection, Paul took his stand on common apostolic ground. His own mission to the Gentiles was the main starting-point in whatever was new in his early conception of the gospel. How far he had now advanced toward his later doctrinal position we can only conjecture. The facts given above point to a considerable advance. Certainly by the end of the period he must have substantially understood the distinction between Judaism and Christianity (Acts xi. 26).

(3) As to the existing Church. The disciples at first distrusted him, but when the facts concerning his conversion and subsequent conduct were known they gladly received him (Acts ix. 21, 25–30; Gal. i. 23, 24). There is in this period no trace of hostility to him, except on the part of the Jews (Acts ix. 23-29). Though independent of (Acts implies his independence as clearly as Galatians states it), he was in harmony with, the other apostles. This is shown by Acts ix. 23–30. The purpose of the narrative accounts in turn for Luke's omission of the sojourn in Arabia, and the difference in tone between it and Gal. i. The accounts are supplementary to each other.

Paul had not yet entered upon his grand mission. These were only the opening guns of the great battle for Christ which he was to fight. But they toned him up for the future conflict and work.

9. **Christianity thereafter had a second grand centre, Antioch.** At Antioch the preparation of the man for his work is completed. Thenceforth Saul of Tarsus is fitted to be PAUL, THE APOSTLE OF THE GENTILES.

LESSON XII.

Student's Personal Research.

Sources of information, Acts xiii. and xiv.; also Conybeare and Howson, chaps. v. and vi.

1. Prove that the Scriptures foretold the preaching of Christ to Gentiles—that Christ commanded it.

2. Narrate the origin and inauguration of the first foreign mission.

3. Narrate the incidents in the work in Cyprus, Perga, Antioch in Pisidia, Iconium, Lystra and Derbe.

4. Give the methods of work.

5. What were Paul's prominent doctrines in this period of labor?

PAUL'S FIRST MISSIONARY JOURNEY, A. D. 46–47.

I. Its Origin.

1. **That the gospel was to be preached among all nations was foretold in the Old Testament** (Amos ix. 11, 12; Isa. lx. 1–14; Jer. xxxi. 34; Ps. xxii. 27; Hos. ii. 23, etc.); **was commanded by Christ** (Matt. xxviii. 19; Mark xvi. 15; Luke xxiv. 47; Acts i. 8). As we saw in the last few lessons, the Church had been prepared for it.

2. **This work was now begun by Barnabas and Paul,** by the immediate authority of God and by the solemn ordination of the Church. Read Acts xiii. 1–3.

(1) These men, Barnabas, Simeon Niger, Lucius of Cyrene, Manaen and Saul, are called prophets and teachers—*i. e.* men inspired to reveal and teach truth.

(2) Note the union of divine and human authority in the separation of Barnabas and Paul and in sending them forth. The Holy Ghost and the Church together formally inaugu-

rated the new work. The various movements which had before tended in this direction at last harmonized in one.

(3) Paul's divine call to be an apostle had been given before (1 Cor. ix. 1; Gal. i. 1). This laying on of hands was simply the formal recognition by the Church of the call of Christ and the Spirit. It teaches us that the Church is God's channel of ordaining men.

(4) The association of Barnabas as an apostle with Paul (Acts xiv. 4, 14) is a free use of the word "apostle."

II. Geography of the Journey.

1. Consult Smith's *Dictionary*, or the *Westminster Dictionary*, or Conybeare and Howson, for descriptions of Antioch, Seleucia, Cyprus, Salamis, Paphos, Perga in Pamphylia, Antioch in Pisidia, Iconium, Lystra, Derbe, Attalia.

2. Trace on the map the route of Barnabas and Paul, both in going and returning.

III. Memorable Events of the Journey.

1. **In Cyprus.** At Paphos, Barnabas and Paul, and John Mark (see *Westminster Normal Outlines, Junior Course*, p. 51), who accompanied them as an assistant, were opposed by a noted sorcerer, who was called Elymas, a Jew, whose original name was Bar Jesus. Him they miraculously vanquished, and the proconsul, Sergius Paulus, before whom the miracle was wrought, became a disciple (xiii. 6–12).

2. **Here the apostle is first called Paul.** Some erroneously suppose the name was given in honor of the conversion of Sergius Paulus. But probably the name was here given because Paul here assumes the leadership, in which he was known by this name.

3. **In Asia Minor.**

(1) At Perga Mark forsook Paul and Barnabas (xiii. 13).

(2) At Antioch in Pisidia, Paul delivered his first recorded address (Acts xiii. 15–41). Afterward many Jews and religious proselytes were brought to the faith. When "almost the whole city," Gentiles as well as Jews, came the next sabbath to hear the word of God, the Jews violently opposed. But Paul and Barnabas turned to the Gentiles. Many of them believed, and the whole region was evangelized. But the Jews, by arousing persecution against them, drove them from Antioch (44–52).

(3) At Iconium great multitudes, both of the Jews and Greeks, believed. Though opposition was fanned by the Jews, they abode there a long time, working many miracles. Again they were forced to flee.

(4) Paul and Barnabas preached through all the region of Lystra and Derbe. The people of Lystra were so excited by the miracle wrought by Paul in healing a man born lame that with great difficulty the missionaries prevented them from doing divine honors to them. But the superstitious and fickle populace, stirred by Jews from Antioch and Iconium, soon as madly turned against them, stoned Paul and left him for dead outside the walls of the city. But the apostle, restored (probably by a miracle), went with Barnabas to Derbe. Undaunted by persecution, the missionaries deliberately went back again over this field of labor, completing the organization of the new churches at Lystra, Iconium and Antioch, and confirming the believers.

After preaching at Perga on their homeward journey, they sailed from Attalia for Antioch. They reported their labors, and especially that God had opened the door of faith to the Gentiles.

IV. Methods of Evangelization.

1. **Preaching was the first means** used for reaching the people with the word (Acts xiii. 5, 38, 42, 49; xiv. 7, 21, 25). It is evident also that they supplemented their preaching with familiar *teaching of the word* (xiii. 43; xiv. 21).

2. **The missionaries first labored among the Jews,** both because the synagogues were the natural means of access to the people, and because the offer of salvation was to be made first to the Jews (xiii. 5, 14, 46; xiv. 1; Rom. i. 16; ii. 9). Yet they neglected not the Gentiles, but preached boldly and freely the gospel to them ("Ye that fear God," Acts xiii. 42, 46, 47; xiv. 1). When they returned to Antioch part of their report was concerning the faith of the Gentiles. Paul's great mission to the Gentiles did not ignore the Jews. He did not attempt to build up churches disconnected from Jewish Christian churches. His work was a development of the earlier work of the Church.

3. **The Holy Ghost bore witness** to their preaching by signs and wonders (xiii. 11; xiv. 3, 10, 20).

4. Following the command of Christ (Matt. x. 23), when **persecuted in one city they fled to another,** shaking off the dust of their feet against them (xiii. 51). These persecutions were instigated by the Jews, and were in the form of mobs. The influence of the Jews on some classes of the Gentiles, and particularly over some honorable Gentile women, was very powerful.

V. Doctrines.

These may be obtained from Paul's addresses in Antioch of Pisidia (xiii. 14–47). In his first address he sketched briefly the history of the chosen people until the time of David, to whom the promise was made that of his seed the Messiah should come (vs. 11–23). He declares Jesus to

have been this Christ and to have been witnessed to by John the Baptist (23–25). He narrates Christ's rejection by the Jews at Jerusalem, his death and resurrection, laying stress on the latter as the proof of his Messiahship, and as the fulfillment of prophecies in Psalms ii. and xxii. (vs. 26–37). The apostle declared that through Jesus was to be had forgiveness of sins (38, 39), and finally warned them against fulfilling by unbelief the darker predictions of their own prophets (40, 41). In his second address (46, 47) he turned from the Jews to the Gentiles, and declared Christ to be, according to prophecy, the Saviour of all men.

In this, note—

(*a*) As common to all early apostolic preaching, the statement of Christ's connection with Old Testament history, and the stress laid on his resurrection (see also Acts ii. 22–36; iii. 12–26; iv. 10; v. 29–32.)

(*b*) As peculiarly Pauline, the belief that Gentiles have equal rights in Christ with Jews: Acts xiii. 16, "Ye that fear God;" v. 17, "God of *this* people of Israel chose *our* fathers—*i. e.* "fathers of us all, whether Jews or Gentiles;" v. 26, "To *you*," both Jews and Gentiles, in distinction from Jews in Jerusalem; v. 39, "all that believe," and the distinct exhibition of the gospel as the complement of the law. So stated as to imply the law's insufficiency (v. 39). His statement of justification is less exact than in Galatians and Romans, but the growing germ of this latter is here. Verse 39 may be compared with Romans viii. 3. Inasmuch, however, as Paul preached salvation by faith to the Gentiles (xiii. 39, 48; xiv. 27), he must have already perceived that "by faith a man is justified without the deeds of the law."

We shall see later that in this the other apostles agreed with him, but Paul carried out the truth into actual work. Paul's fundamental position, therefore, was already clearly

taken, but the reasoned statement of it was not yet made—probably was not yet fully formed in his own mind.

The address at Lystra (xiv. 15–17), being spoken to idolaters, is of an entirely different character. It is of value, however, in the progress of doctrine, in so far as it shows Paul's perception of the basis of natural religion existing among the Gentiles, and of their place in God's economy. It is in the line of Acts xvii. 16–34 and Rom. i. It shows already the apostle's breadth of view, and leads up to his latest defined position—*e. g.* in Romans—from the opposite direction to that from which the address in Antioch leads.

In the phraseology of these addresses certain marks of Pauline authorship may be noted; compare xiii. 23–33 with Rom. i. 3, 4; xiii. 27 with 1 Cor. ii. 8; xiii. 31 with 1 Cor. xv. 5–7; xiii. 32, 33 with Gal. iii. 16; also Rom. iv. 13–16 with "us" in Acts xiii. 33, remembering xiii. 39 with Rom. iii. 28 and viii. 3; xiv. 16 with Acts xvii. 30; xiv. 17 with Rom. i. 20.

The results of this journey were that the gospel was preached and accepted in a wider circle than ever before; churches established, in many of which Gentile converts must have greatly preponderated; free proclamation of the gospel to all Gentiles as well as Jews was authorized; and the possibilities of direct work among the nations were disclosed.

LESSON XIII.

Student's Personal Research.

1. Study carefully, with all helps, Acts xv. and Gal. ii.

2. Search out the nature of the controversy concerning the admission of Gentiles into the Christian Church.

3. Define the occasion of the Council at Jerusalem, A. D. 50.
4. Give a narrative of the doings of that council.
5. Show the effects of the decision of the council.

THE JUDAISTIC CONTROVERSY, A. D. 50 (Acts xv. 1–35; Gal. ii.).

1. The Nature of the Controversy.

The conversion of the Gentiles and their organization into Christian churches soon aroused the opposition of some in the Jerusalem church who had been, before their own conversion, strict legalists (for the most part of the Pharisaic sect, xv. 5), and who, as Christians, continued to observe minutely the Mosaic ceremonial. All Jewish Christians, indeed, continued to observe the Law. Those in Jerusalem attended the temple services. The majority, however, and the apostles, regarded the Law as binding them only as Jews, and as being for them a rule of both duty and expediency. The extremists, on the other hand, regarded it as a condition of salvation (xv. 1). They therefore opposed the free admission of Gentiles, and afterward, not silenced by the decision of the Church, opposed the apostle Paul with personal animosity.

The appearance of these men in Antioch, which was for the purpose of detecting how far Gentile innovation had gone (Gal. ii. 4), produced dissension in that church, so that it was determined to send Paul and Barnabas, with others, to Jerusalem to consult with the apostles and elders there on the matter. The question was obviously one of vital importance to the Gentile converts. Paul, however, did not go to Jerusalem because he had himself any doubts in the matter, or because he would, for any one, have yielded the point at issue. It appears from Gal. ii. 2 that he went up also "by revelation," and that he maintained intact his own apostolic

independence. He was the advocate of the Gentile Christians. But his desire was that the whole Church might be in harmony (Gal. ii. 2), and to this end he wished both to make a clear statement of his views to the other apostles and to secure mutual forbearance and confidence. He first, therefore, obtained, on coming to Jerusalem, a private interview with the chief men of the Church (probably Peter, James, John and others), in which he freely stated his views (Gal. ii. 2). They cordially received him, and with the majority of the Church recognized the validity of his work (Acts xv. 3, 4; Gal. ii. 9). The "Judaists," however, soon advanced their doctrine (Acts xv. 5), and, as the discussion grew, a council of the Church was held to consider it (Acts xv. 6–22).

II. The Council at Jerusalem.

After much inconclusive disputing, Peter rehearsed the conversion of Cornelius and advocated at length Gentile liberty. His ground was that Jews as well as Gentiles are saved by faith only, and that both in Christ reject salvation by the deeds of the Law (xv. 7–11). This quieted the assembly, while Barnabas and Paul narrated the *tokens of divine approval* which they had received in their work among the Gentiles (Acts xv. 12). James (the brother of the Lord, and leader, for personal reasons, of the Jerusalem church) followed (xv. 13–21). He judged Peter's position to be the fulfillment of Old Testament prophecy, and thence argued that the Gentile converts should be unmolested, and that they should only be urged to abstain from certain habits peculiarly offensive to Jews. ["Fornication" is enumerated with three things indifferent, not because it is also indifferent, but because it was a peculiarly Gentile vice, and by a Jewish Christian would be among the things naturally named as Gentile sins.]

We learn also (Gal. ii. 10) that Paul and Barnabas were (privately?) urged to "remember" the poor saints in Jerusalem, and thus by Gentile charity to increase the unity of the Church.

The opinion of James thus pleased the whole assembly, and Judas and Silas were sent with Paul and Barnabas to Antioch bearing a communication from the Jerusalem church to the above effect (v. 22–29).

III. Result of the Decision.

1. **The effect in Antioch** was to produce great joy and to strengthen the faith of the disciples (Acts xv. 30–32).

2. **The "Judaizers,"** however, were **not overthrown** by it. They appear (*e. g.*) in Galatians maintaining their former opinions and opposing Paul.

Nor had the Jewish Christians who agreed to the decision always courage to act up to it. Shortly after the Council, Peter, having come to Antioch and having freely associated with the Gentiles, feared to do so when certain Christians from Jerusalem were present (Gal. ii. 11, 12). Even Barnabas acted in the same way (v. 13), so that Paul openly reproved Peter (Gal. ii. 14–20). These "from James" (Gal. ii. 12) were not "Judaizers," but only strict Jewish Christians, and Peter's conduct shows the tenacity with which such held the Mosaic law to be binding on all Jews. The "Judaizers," however, henceforth became a sect (Gal. ii. 4, etc.), and were afterward denounced by Paul as anti-Christian, and as instigated by worldly motives (Gal. v. 12, 13; Phil. iii. 2, etc).

3. **Doctrinal results.**

(*a*) The whole Church had now formally recognized as Christian the doctrines of free salvation for all through faith in Christ, unentangled with any national privileges or ritual.

This position is expressed by Paul as being admitted truth in Gal. ii. 14–20. His general argument was this: There is no justification by works of the law (v. 16); the law's work is, on the contrary, to slay by inflicting punishment for disobedience (v. 19); in Christ the believer *has died* to the law, that in Christ he might by faith live again (v. 20); *therefore union by faith with Christ is the only means of justification* (v. 16), *and is the essence of personal religion* (v. 20).

(*b*) The idea of the Church itself, as a moral catholic unit in the Spirit, yet embracing widely different forms, was being apprehended. The fundamental conception then of Christian life was that of personal faith in Christ as Lord and Redeemer, founded on repentance for sin and authenticated by the possession of the Spirit.

That we hear nothing of this decision of the Council later than Acts xvi. 4 is perhaps because its doctrine was recognized, and therefore silently assumed, or because it met a specific want by a specific statement. That Paul makes no mention of it in Galatians is due to the fact that he there is defending his own independent apostolic authority (Gal. i. 1), and hence reasons out the question of circumcision on its own merits (iii. 5). At the same time, this later silence about the decision indicates that there was no belief in an infallible Church imposing laws through organized councils. Apostolic authority, indeed, made it possible for the decree to read, "it seemed good to the Holy Ghost and to us," but apostolic authority even might lay down a temporary enactment. The impression derived from the whole narrative is rather that of free, universal Christian thought and discussion, expressing, under the Spirit's guidance, its conclusions on the basis of the facts of revelation and providence.

Thus from her first great internal struggle the Church

emerged with a clear consciousness of her mission and of the truths directly involved in it.

LESSON XIV.

REVIEW OF SIX LESSONS ON PAUL'S PREPARATION AND FIRST MISSION.

I. Outline of Lessons.

The Prepared Workman,	Lesson VIII.	
	" IX.	
	" X.	
	" XI.	
His First Mission	Journey,	Lesson XII.
	Council,	Lesson XIII.

II. Geography of the Lessons.

1. Cilicia.
2. Palestine.
3. First Journey.

III. Practical Teachings of the Lessons.

Indicate points in these six lessons which illustrate—

1. God's Plan in History;
2. God's Plan in the Church;
3. God's Plan in the Individual's Life;
4. The Spirit of Christianity is the Spirit of Missions.

LESSON XV.

Student's Personal Research.

1. Sources of information: Read (1) Acts xv. 36-xviii. 22; First and Second Thessalonians; references in First Corinthians. (2) Conybeare and Howson, chapters viii.–xii.; Neander's *Planting and Training*, chapter vi.; *Westminster Bible Dictionary* on Phrygia, Galatia, Troas, Philippi, Thessalonica, Berea, Athens.

2. Questions. (The students are requested to write out the answers.)

(1) Narrate the circumstances of the beginning of Paul's second missionary journey.

(2) Who were the Galatians?

(3) What impelled Paul to pass over into Europe?

(4) Narrate the facts connected with his preaching at Philippi.

(5) Also at Thessalonica and Berea.

(6) Explain Paul's exact position on circumcision, in the light of Acts xvi. 3 and Gal. ii. 3.

(7) What were the facts of Paul's labors at Athens?

(8) In what relation did the gospel stand toward Roman law?

(9) Analyze Paul's address on Mars' Hill.

PAUL'S SECOND MISSIONARY JOURNEY, A. D. 51–53, INCLUDING THE FIRST INTRODUCTION OF CHRISTIANITY INTO EUROPE.

I. Geography.

Trace on the map the route of Paul and Silas from Antioch to Derbe, Lystra, Iconium, Antioch in Pisidia, thence through Phrygia and Galatia, and through Mysia to Troas, across the Ægean Sea, landing in Europe at Neapolis, and reaching Philippi. From Philippi trace the route to Thes-

salonica, thence to Berea and (probably) by sea to Athens, and thence to Corinth and Cenchrea, thence by way of Ephesus to Cæsarea and Jerusalem, and finally arriving at Antioch.

II. The History.

1. **Paul proposed to Barnabas to go again and visit the churhes** which they had founded. This was the first conception of the second journey. Barnabas consented, but between him and Paul there arose such a sharp dispute concerning the wisdom of taking John Mark with them that they parted asunder. Barnabas with Mark went to Cyprus. Paul, accompanied by Silas, "went through Syria and Cilicia, confirming the churches" (Acts xv. 36–41).

2. **At Lystra, Paul took with him Timothy,** a young disciple well reported of. Paul had probably been the means of his conversion during his first visit to Lystra (1 Tim. i. 2; 2 Tim. i. 2; 1 Cor. iv. 17). On account of his Jewish descent on his mother's side and the feelings of the Jews, as a matter of expediency, and not as a necessary condition of salvation, Paul circumcised him (Acts xvi. 1–3).

Paul would not allow the circumcision of Gentiles (Gal. v. 2–4), but he himself frequently, though not always, observed the Law, and assumed that Jewish converts would usually do the same. He stood therefore doctrinally on the same ground with Peter (Acts xv. 7–11) and with the other apostles and the decrees of the Jerusalem Council (Acts xvi. 4). These decrees he carried with him and delivered to the churches. Personally, Paul was readier than the other apostles to avail himself of this Christian liberty (1 Cor. ix. 20, 21). This liberty he claimed to belong to all.

3. **Paul, Silas and Timothy** went throughout Phrygia and the region of Galatia.

4. By Supernatural direction Paul carried the Gospel for the First Time into Europe.

They "were forbidden of the Holy Ghost to preach the word in Asia." They desired to go into Bithynia, but the Spirit suffered them not. Finally, these hindrances were explained by the vision at Troas of the Macedonian saying to Paul, "Come over and help us." The time is ripe for the extension of the gospel into Europe. Christianity is freed from bondage to the Law. It is well rooted in Asia Minor. Paul is ready to do the work. Note that the apostolic company is here joined by Luke. (See the "we" in Acts xvi. 11–17.)

5. **The apostle landed at Neapolis, and proceeded at once to Philippi,** the chief city of that part of Macedonia. (For complete description and history of Philippi, see Conybeare and Howson, chap. ix.)

(1) As there was no synagogue at Philippi, Paul and his fellow-laborers attended the sabbath gathering at the prayer place by the river-side, and familiarly spoke to the women assembled (xvi. 13). Lydia of Thyatira became the first convert at Philippi (xvi. 14, 15).

(2) The cure of the damsel possessed with an evil spirit of divination (xvi. 16–18) so excited the rage of her masters that they suddenly arrested Paul and Silas and hurried them into the court (xvi. 19, 20).

Here first was the gospel arraigned before heathen magistrates. As Paul's labor extended, this became more frequent. In the charges made against Christians we see reflected the progress of the Church, and its increasing importance in Gentile eyes as it became to them less of a Jewish sect and more of a world-religion. The charge against Paul was in this case prompted by anger (xvi. 19), but the prosecutors made it in the form of an offence against the state (vs. 20,

21). Roman law and custom granted religious toleration, but forbade the attack of one faith upon another. The missionaries therefore were arraigned not as Christians, but as Jews (v. 20) who were assailing the religion of Rome (v. 21). They had, however, no trial. The magistrates were themselves carried away by the excitement of the mob, and sentenced Paul and Silas to be scourged and imprisoned (vs 22, 23).

Hence Paul's conduct the next day (v. 37). The magistrates themselves had been guilty of a great crime in scourging Roman citizens who had not been condemned after a fair trial (v. 38). As soon, therefore, as Roman law was invoked against him, Paul, on the basis of Roman law, made his defence.

6. **The first Gentile persecution ended decidedly in favor of the gospel.** God delivered his servants by an earthquake, the jailer and his family were converted, and the first church in Europe was founded. The church in Philippi was the purest of those whose history is recorded in the New Testament, and most beloved by Paul.

7. Having left Luke to minister to the church at Philippi, **Paul and his company came to Thessalonica.** Paul preached in the synagogue on three successive sabbaths (xvii. 1–3).

They probably remained in Thessalonica more than three weeks, for Paul labored at his trade (1 Thess. ii. 9), and received aid from Philippi (Phil. iv. 16). Many here, especially Gentiles, believed (Acts xvii. 4). But the hostile Jews raised a mob, dragged Jason, who was entertaining Paul and other "certain brethren," before the rulers, and accused them of rebellion against Cæsar (xvii. 5–7). The indictment was different from the one at Philippi; that was for violating Roman law concerning religion—this was for treason against the emperor.

This might have been an exaggeration of Paul's presentation of Christ as *the coming King* in his doctrine of the second advent. Nothing serious resulted from the persecution (xvii. 9), and Paul and Silas were sent away by night.

8. At Berea they preached with great effect. The Bereans showed remarkable willingness to receive the gospel and to search the Scriptures. But the hostile Jews from Thessalonica stirred up the people and caused them to flee.

9. Paul disputed in the synagogue at Athens, and addressed the philosophers of the Epicurean and Stoic sects on the Areopagus.

Paul's stay at Athens was chiefly marked by this address to the Epicureans and Stoics. This illustrates the contact of the gospel with the highest forms of Gentile culture. The Stoics generally grasped the moral idea of life, and, though pantheists, had almost a spiritual conception of the divine side of the universe. They represented the best heathen morality of the day. The Epicureans were more grossly materialistic in their philosophy, and made happiness the end of life. In presenting the gospel to such men the apostle naturally pursued an altogether different course from that used in the synagogues.

He first courteously recognized the religious sentiment in his hearers (xvii. 22, 23), then declared to them the Supreme Being (23) as the Creator of all (24), as spiritual (24), as self-sufficient (25), as the Ruler of providence (26, 27), who is guiding men to the knowledge of himself, being, in fact, ever about them (28). Hence, he argued, men should not worship idols (29), but hear the divine message (30, 31), which had now at length come, of repentance and judgment and of faith in Christ, who has been raised, as the proof of the message, from the dead (31). It was the gospel adapted to his hearers, and, on the basis of their own philosophy,

they would naturally hear Paul respectfully, and perhaps assentingly, until he affirmed the miracle of the resurrection (32), which, of course, no one of them would admit.

The Christian theists and pantheists use many of the same expressions, but the question of Christ's resurrection at once divides them.

LESSON XVI.

Student's Personal Research.

1. For sources of information see Lesson XIII.
2. Questions to which written answers are expected:

(1) Give a sketch of the history, topography and character of Corinth.

(2) What were the forces arrayed against Paul at Corinth?

(3) Give an account of Paul's depression there.

(4) When, where and why were the Epistles to the Thessalonians written?

(5) Give the divisions, the names and dates in order of time of Paul's Epistles.

(6) Give the divisions of the First Epistle. Of the Second.

(7) Unite the scattered elements of the doctrine of the second advent, given in the First and Second Thessalonians.

(8) What were the distinguishing doctrines of the second journey?

PAUL'S SECOND MISSIONARY JOURNEY, A. D. 51–53 (Concluded).

I. Paul's Work at Corinth.

1. Paul's coming to Corinth, and his stay there of eigh-

teen months, are important epochs in his life. (For description of Corinth, see Conybeare and Howson, chap. xi.; Acts xviii. 1–18.)

It was remarkable for—

(1) The opposition which Paul met. This was chiefly from the Jews (v. 12). They succeeded, however, only in driving him from the synagogue to the house of Justus (vs. 6, 7), for when they brought him before the proconsul Gallio (a brother of Seneca the philosopher), their complaint was contemptuously dismissed (v. 16), and their chief ruler was mobbed by the Greeks before the very judgment-seat (v. 17). A quieter but equally strong opposition was found in the Gentile populace. Vice, intellectual pride and instability of character were the moral forces which at Corinth were arrayed against the gospel (1 Cor. i. 22, 23; ii. 5, 14; iii. 3).

(2) Paul's personal discouragement. Paul after his Athenian experience went to Corinth with the determination to preach nothing but Christ crucified (1 Cor. ii. 1, 2). Nor was his preaching eloquent (1 Cor. ii. 4). He seems indeed for a while to have labored under peculiar mental depression (1 Cor. ii. 3), whether of a physical or spiritual nature we know not, but probably of both, so much so that the Lord encouraged him by a personal appearance (Acts xviii. 9, 10). Doubtless this depression was caused by the unbelief of the people. (Compare Acts xviii. 5 and 2 Thess. iii. 1, 2.) This Corinthian period is an interesting phase, therefore, in the life of the apostle.

2. This second journey is remarkable not only for the introduction of the gospel into Europe, but for **the beginning of Paul's Epistles.**

General View of the Epistles of Paul.

1. The Earlier Epistles.

A. D	Title.	Place.
52	1 Thessalonians.	Corinth.
53	2 Thessalonians.	Corinth.
55	Galatians.	Ephesus.
57	1 Corinthians.	Ephesus.
57	2 Corinthians.	Philippi.
58	Romans.	Corinth.

2. The Epistles of the Captivity.

62	Philemon.	Rome.
62	Colossians.	Rome.
62	Ephesians.	Rome.
62	Philippians.	Rome.

3. The Later Epistles.

67	1 Timothy.	Macedonia.
67	Titus.	Macedonia.
68	2 Timothy.	Rome.

II. The Epistles of the Second Journey.

1. **The First Epistle to the Thessalonians.** It was written shortly after Silas and Timothy rejoined Paul at Corinth (Acts xviii. 5; 1 Thess. i. 1; iii. 6). Timothy brought a good report of that church's faith and perseverance, notwithstanding much persecution (1 Thess. ii. 14–16), but also a report of certain temptations to which as recent Gentile converts they were exposed, and of the grief they felt lest (since they conceived of Christ's impending kingdom in a material and external way) their dead friends should not share in its glories (chap. iv.).

The Epistle therefore consists of—

(1) Thanksgiving and praise for their fidelity (chap. i.).

(2) A reminder of Paul's own previous devotion to them, his present love for and desire to see them, and an exhor-

tation to stand fast in the faith in spite of trial (chapters ii. and iii.).

(3) An exhortation to purity, brotherly love and a quiet, honest life (chap. iv. 1–12).

(4) A revealed message that when Christ should come their dead should rise first to meet him (chap. iv. 13–18).

(5) Exhortation to watchfulness, sobriety, peace, obedience and other duties (chap. v.).

2. **The Second Thessalonians was written later.** From chap. i. we learn that the converts had been misled by an expectation of the speedy coming of Christ. Apparently one or more forged letters had been sent them to this effect, pretending to have come from Paul (ii. 2; hence also iii. 17). Therefore he wrote—

(1) Praising them for their steadfastness, and reminding them of the just judgment which Christ should mete out to them all (chap. i.).

(2) Declaring, however, that Christ would not come until "the man of sin" had been fully revealed (chap. ii.).

(3) Exhorting to love, peaceableness and the like (chap. iii.)

III. The Doctrines of the Period.

By the doctrines of this period I do not mean all the doctrines which Paul preached during this second journey, but the doctrines especially recorded here, and which distinguish this period from others. These doctrines were drawn out by the peculiar circumstances of Paul and of the churches.

In general we note a change from the discussion of the relation of the Gentile to the Jew in the gospel to the truths of the spirituality of Christ's kingdom.

1. The doctrine made prominent at Athens was the **pure theism of Christianity**, and **Christ as the revealer of the true God** (Acts xvii. 22–31).

2. **The doctrine prominently held forth at Thessalonica was the Second Advent of Christ.** He was to come suddenly (1 Thess. v. 2), to save his people, to punish his foes (2 Thess. i. 6–10). Before the advent was to be the great apostasy (2 Thess. ii.). At the advent the Christian dead were to rise first (1 Thess. iv. 16).

3. The necessity, in God's plan, for the death of Christ, mentioned Acts xvii. 3, shows a **maturer knowledge of the doctrine of the Atonement.** During this period Christ's death is made prominent, as in the earlier apostolic preaching his resurrection was more insisted on.

LESSON XVII.

PAUL'S THIRD MISSIONARY JOURNEY, A. D. 54–58.

Sources: Acts xviii. 23–xxi. 17; Gal.; 1 and 2 Cor.; Romans.

I. NARRATIVE OF THE JOURNEY.

1. **From Antioch to Ephesus.**

"After Paul had spent some time in Antioch, he departed (probably in the autumn of A. D. 54), and went over all the country of Galatia and Phrygia in order, strengthening all the disciples" (Acts xviii. 23).

This tour, therefore, included all the churches in those parts of Asia Minor where he had previously labored. Of these, the Galatian churches, since they were soon to occasion the apostle much anxiety, deserve special notice. Paul's labors among them are first mentioned in Acts xvi. 6, early in his second journey, and therefore only from three to four years previous to this visit. Their recent organization is confirmed by Gal. i. 6. When preaching there Paul had

suffered from some special physical ailment (Gal. iv. 13), which, however, did not prevent his being enthusiastically received (Gal. iv. 14, 15). It is probable from the nature of the case, and is rendered certain by the character of the Epistle, that the Galatian churches were of mixed Jewish and Gentile composition.

The name "Galatia" was derived from a company of Gauls who, about B. C. 280, crossed on a foray into Asia, and in course of time settled there. They were absorbed into the Roman empire and Galatia was formed into a province. (Compare Alford's *Prolegomena to Galatians.*) Their enthusiastic reception of the apostle (Gal. iv. 14, 15), and the speedy defection on the part of some of them from the faith, illustrate their impulsive character.

For the present, however, Paul's work in Galatia, as in the neighboring provinces, was, so far as the records show, to confirm the churches in the way in which they were already walking. Since, however, it was so soon necessary for him to write the Epistle (compare below), it is not impossible that the seeds of "Judaistic" error had been already sown, though their fruit had not developed.

II. Paul in Ephesus.

The apostle finally took up his abode in Ephesus, where he had formerly been prevented from laboring (Acts xvi. 6). [On the importance of Ephesus see *Dictionary of the Bible* and the *Lives* of Paul.] It was on the great line of travel from the East to the West, was a prominent commercial centre, and was the meeting-place of Roman, Greek and Oriental civilization—a sort of crucible in which all the moral, social and intellectual forces of the Roman world were mingled, and where each would affect and be affected by the gospel.

Paul found in Ephesus a partial preparation for his work.

Aquila and Priscilla were or had been there (Acts xviii. 18), and other "brethren" are mentioned (verse 27). There Apollos, an eloquent Alexandrine Jew, who had argued, from the standpoint of John the Baptist, the Messiahship of Jesus, had been by Aquila and Priscilla instructed fully in the gospel, and from Ephesus had gone to Corinth, where he was successfully preaching (Acts xviii. 24–28). The apostle found also "about twelve other disciples," who, like Apollos, professed themselves believers, but knew of Jesus only from the standpoint of the Baptist, and had not received Christian baptism. They received from Paul a full gospel, and were baptized and attested by the usual outward signs of the Holy Ghost (Acts xix. 1–7). These cases may show that a partial knowledge of Jesus of Nazareth was more widely extended among the Jews of the Dispersion than is commonly imagined. There does not, however, appear to have been any organized church in Ephesus. Paul therefore addressed himself to missionary work. For three months he argued in the synagogue (xix. 8). Then, when some openly opposed him, he left the synagogue (v. 9), "separated the disciples" from the rest of the synagogue-worshipers, by which we may understand the first formation of an Ephesian church, and began to argue the truths of the gospel daily in "the school of Tyrannus"—probably the lecture-room of some Gentile philosopher, or at any rate a resort for all nationalities alike.

This continued for two years (A. D. 55–57, v. 10), so that the gospel became known in the surrounding country. The preaching of Paul in Ephesus was attended by more than the usual number of miraculous signs (vs. 11, 12), and many believed (v. 20). His stay in Ephesus lasted "for the space of three years" Acts xx. 31)—*i. e.* two years and part of a third.

1. **Events recorded in the Acts.** So far as the work in Ephesus itself was concerned, records of two events have been preserved:

(1) Certain Jewish sorcerers attempted to use the name of Christ to cast out an evil spirit, but the demoniac refused to obey them and drove them from the house (xix. 13–16). In consequence of this many sorcerers—of whom there was a great number in Ephesus and whose influence was immense—publicly burned their magical books in token of their acceptance of Christ (xix. 17–19). This event produced a profound impression (v. 20).

(2) Near the close of Paul's stay an attempt was made by the silversmiths, whose trade of furnishing shrines for the worship of Diana had been injured by the spread of the gospel, to raise a riot against Paul (vs. 23–41). The worship of Diana was the pride of the city. The complaint of the tradesmen shows the influence of Paul, as does also the friendship for him on the part of some of the chief municipal officials ("Asiarchs," v. 31—those appointed to preside over the games and religious festivals. *Alford*). The riot was quelled by the tact of the town-clerk, and came to nothing. The danger, however, in which by such events Paul was placed, was not small; possibly it may be referred to in 2 Cor. i. 8–10.

2. **Events not recorded in the Acts.** Paul's sojourn in Ephesus was marked by other events which occupied much of his attention. These were occasioned by his care of other churches and by the troubles which occurred in them.

(1) While in Ephesus, probably, he was grieved by hearing of the success of Judaizing teachers among the Galatian churches. They had already perverted some of the converts and maliciously attacked the character and authority of Paul. This led him to write the Epistle to the Galatians.

(2) Equally distressing news came from Corinth. Apollos had returned to Ephesus (1 Cor. xvi. 12), and the Corinthian church was distracted by divisions (1 Cor. i. 12, etc.). More than this, their immoral surroundings had proved too great a source of temptation, and had led to at least one case of sin (1 Cor. v. 1), which called out the special solicitude of the apostle. Other questions also had arisen (1 Cor. vii., viii., xv., etc.) which demanded prompt solution. These matters led Paul to be in constant communication with Corinth.

a. He appears to have made a brief trip to Corinth (2 Cor. xii. 14; xiii. 1) in great sadness (2 Cor. ii. 1) and with some mortification (2 Cor. xii. 21). Doubtless this was necessitated by the rising difficulties in the Corinthian church and by the needs of discipline (2 Cor. xii. 21).

b. Trouble continuing, he wrote an epistle to Corinth (1 Cor. v. 9) which is now lost. From the above reference to it, we may infer that it had, chiefly at least, to do with the cleansing of the church from immorality. His commands in it were misunderstood, and he therefore in his next letter explained them (1 Cor. v. 10, 11). He appears also at this time to have announced his intention to visit them, and from them to go to Macedonia, and then to return to them—a plan which he subsequently changed (see 2 Cor. i. 15, 16; 1 Cor. xvi. 7). This first letter was doubtless short.

c. But lest his letter should be insufficient, he sent Timothy (1 Cor. iv. 17) to go with Erastus, by way of Macedonia (Acts xix. 22), to Corinth, to correct the rising evils. Before Timothy reached there, however (1 Cor. xvi. 10), messengers came from Corinth to Ephesus bearing a letter of inquiry from the church to the apostle (1 Cor. xvi. 17; vii. 1). From these sources he learned of the continuance of difficulties, of divisions, of immoral tendencies, of the church's

doubt about marriage and divorce, and about the eating of things offered to idols, of abuses at their assemblies, and of the violent assault made by some on his own authority. This led him to write our First Epistle to the Corinthians.

d. Instead of going directly to Corinth (see above), Paul determined to wait at Ephesus till Pentecost (A. D. 57), and then go to Corinth by way of Macedonia (1 Cor. iv. 19; xvi. 5, 6; Acts xix. 21). But before leaving Ephesus he was again obliged to communicate with Corinth. Whether Timothy had been to Corinth and brought news from the church to the apostle, or whether the news came in another way, we cannot say. [Timothy appears (2 Cor. i. 1) in Macedonia with Paul a little after this, and (Rom. xvi. 21) at Corinth in the following winter; but he may have rejoined Paul when the latter went into Macedonia.] At any rate, Paul sent Titus, a Gentile convert not mentioned in the Acts, but closely associated with him (compare Gal. ii. 3; 2 Cor. viii. 23, etc., and Epistle to Titus), to Corinth, for the special purpose of attending to the decision of a case of discipline, instructing the latter to meet him at Troas (2 Cor. i. 12, 13). It is very probable that the apostle sent by Titus another letter (now also lost), severe in its denunciation of the sin in question, and commanding immediate action on the part of the church (2 Cor. ii. 5–9; vii. 8). Some interpreters refer these passages to our First Corinthians, but their language appears too strong for the expressions there used.

III. From Ephesus to Corinth.

After Pentecost, A. D. 57 (1 Cor. xvi. 8), Paul departed northward toward Macedonia (Acts xx. 1). Not finding Titus at Troas, he would not remain there, but pushed on to Macedonia (2 Cor. ii. 12, 13). In Macedonia, Titus rejoined him (2 Cor. vii. 6–13), and informed him of the

happy effect of his letters in Corinth and of the conviction and repentance of the particular offender (2 Cor. vii. 9–11; ii. 6). Paul thereupon, from one of the cities of Macedonia, wrote our Second Corinthians, which he sent forward by Titus and another (2 Cor. viii. 18, 23), Titus himself being desirous of returning to Corinth to forward the collections for Judea which Paul had been urging (2 Cor. viii.). The apostle's stay in Macedonia appears to have been a perilous one, for a while at least (2 Cor. vii. 5). Nevertheless, he traversed the entire region (Acts xx. 2; Rom. xv. 19), until at last he turned southward to Corinth, probably late in the autumn of A. D. 57, where he abode three months. While at Corinth (compare Rom. xv. 23–26 with Acts xix. 21; Rom. xvi. 1) Paul wrote the Epistle to the Romans, from the absence in which of references to the contrary we may infer that the Corinthian church was quite at peace (compare Rom. xv. 23; xvi. 21–23).

IV. From Corinth to Jerusalem.

A plot of the Jews caused Paul to alter his original plan of sailing from Corinth directly to Syria, and led him to return through Macedonia (Acts xx. 3). Most of the company went on ahead, and waited at Troas for Paul and Luke (who joined the apostle at Philippi; notice "we" henceforward). The latter, after Passover, A. D. 58, sailed from Philippi, and after a long voyage of five days arrived at Troas (xx. 6). There they remained seven days (v. 6). From Troas, Paul's company went by ship to Assos, while he himself made the journey on foot; but from Assos all sailed together to Mitylene (vs. 13, 14). Passing between Chios and the mainland, they, on the second day from Assos, reached Samos, and passed the night in the harbor of Trogyllium (v. 15). The next day, since Paul in his haste to

reach Jerusalem would not stop at Ephesus, they crossed over to Miletus (vs. 15, 16). Miletus, however, being not more than thirty miles from Ephesus, Paul sent for the elders of the Ephesian church to meet him there, and then, having rehearsed his own relations to them, and having warned them of coming dangers from false teachers, he affectionately bade them farewell (vs. 17–35).

From Miletus the apostle's course led to Coos, the day following to Rhodes, and thence to Patara (xxi. 1). In a Phœnician ship he sailed from Patara to Tyre (xxi. 2, 3). In spite of the warning protests of the disciples at Tyre, Paul, after seven days, sailed to Ptolemais (vs. 4–7), and from Ptolemais went on the next day with his party to Cæsarea (v. 8), where he abode with Philip the Evangelist and Deacon (v. 8). Notwithstanding the warning prediction of Agabus (xxi. 11), the apostle, after "many days" (v. 10), went up to Jerusalem. His party, besides those who had accompanied him from Asia, was at Cæsarea increased by other disciples (xxi. 16).

The whole narrative of the journey from Asia to Jerusalem is so minute as to indicate the pen of one of the party (Luke) —one, too, who presumably in other voyages had not been present (therefore not Timothy). The scope of the narrative is to show the eagerness and determination of the apostle to reach Jerusalem—a purpose which in the light of his subsequent arrest was full of divine meaning. He bore, be it remembered, the contributions of the Gentile churches to the poor Christians in Jerusalem—a fact which accounts for his determination to reach the city that he might give the alms for which he had long labored into the hands of those for whom they were intended.

Test Problems.

Draw an outline of the third journey.

State the events which occurred during Paul's stay at Ephesus.

Give the evidence for an unrecorded journey to Corinth, and for one or more lost Epistles.

LESSON XVIII.

Student's Personal Research.

1. Read carefully the two Epistles, Galatians and Romans. This should be the first step in your study.

2. Read again Acts xviii. 23.

3. Consult Conybeare and Howson, chapters xviii. and xix., and the Bible dictionaries on the Epistles.

4. Write out under the subject of each of the Epistles—

(1) Proofs of its genuineness.

(2) Circumstances of the church addressed.

(3) The occasion of the letter.

(4) Divisions of its contents.

(5) Its date.

(6) Its peculiarities.

GALATIANS AND ROMANS.

TWO EPISTLES OF PAUL'S THIRD MISSIONARY JOURNEY, A. D. 54–58.

NOTE.—These belong to the group of "Earlier Epistles," of which those to the Thessalonians have already been studied.

THE EPISTLE TO THE GALATIANS.

1. **Its authenticity.** This is almost universally admitted. Indeed, almost all critics agree in receiving as genuine the

four Epistles—Galatians, First and Second Corinthians and Romans.

2. **The circumstances of the church.**

3. **The occasion.** Judaizing teachers had come into Galatia. Their leaven had begun to work when Paul was there the second time. In spite of his warnings, then given, he now hears that many of the Galatians had "fallen from grace" and had turned to the law. The false teachers, to carry their end, had undermined the apostolic authority of Paul by accusing him of inconsistency in his conduct (Gal. v. 11), and by asserting that as he had not been appointed an apostle by Jesus while he was on earth, he was inferior to the rest of the twelve, especially to Peter, James and John. These Judaizers had grown more violent and unscrupulous since the Jerusalem Council (Gal. vi. 12). The apostle writes this Epistle to vindicate his own apostleship and the truth.

4. **Division of its contents.**

a. Paul's apostleship vindicated (i.–ii. 21). This consists of his greeting and claim (i. 1–5), his reproach of the Galatians that they were so soon removed from the true gospel (i. 6–10), and proof of his own apostolic authority. God had directly called him, had given him the gospel independently of the other apostles, and this the other apostles had admitted; and Paul had rebuked the chief of them on the ground of the true doctrine (i. 11–ii. 21).

b. Justification by faith vindicated (chapters iii. and iv.).

He appeals to the divine attestation which his own teaching had received among the Galatians (iii. 2–5); to the teaching of the Old Testament as shown in the promise made to Abraham (iii. 6–9), and in other places (iii. 10, 11); exhibiting the later and temporary character of the legal system, and the perpetuity of the promise, which latter being fulfilled in Christ, the law had done its work, and as a system

of religion had been abrogated (iii. 12–29); showing the higher because filial position of believers than of those under the law (iv. 1–7); expostulating with them for their quick lapse into ceremonialism (iv. 8–20); and finally setting forth under a figure the true relation of the service of the law and the freedom of the gospel (iv. 21–31).

c. The consequent exhortation (chapters v. and vi.). To stand fast in gospel liberty (v. 1–10), and guarding them against abuse of their liberty (v. 11–26). He enjoins them to bear one another's burdens (vi. 1–10), again warns them against Judaizers, and, emphasizing his own authority, gives them his benediction (vi. 11–18).

5. **Its date,** probably A. D. 55, during Paul's stay in Ephesus. Paul had been there twice (Gal. iv. 13; Acts xviii. 23). Soon after his second visit they had turned away (Gal. i. 6).

6. **Its peculiarities.**

a. The Epistle to the Galatians is remarkable for its *polemic tone and style.* But in the midst of indignant self-vindication and warm argument the tenderness of Paul is manifested (iv. 12–16, 19; v. 10; vi. 1–5, 11). Its tone resembles that of the Epistles to the Corinthians, but its doctrine is that of the Epistle to the Romans.

b. It is also remarkable for its *being written by Paul's own hand* (vi. 11). The other Epistles were written by amanuenses, but this by Paul.

c. As the burden of the Epistle is justification by faith, it has been said, "This Epistle may be distinguished among all the Epistles of Paul *as the Epistle of Protestantism.*" Luther said, "This is my Epistle; I have betrothed myself to it; it is my wife."

The First and Second Epistles to the Corinthians in date follow that to the Galatians.

The Epistle to the Romans.

1. Its authenticity is universally admitted. Both the external and internal evidence in its favor is complete.

2. The circumstances of the church at Rome.

a. For a brief discussion of the papal tradition see Lesson IV. It is not known who founded the church at Rome. It was not founded by any of the apostles. It may have been planted very early by the strangers of Rome who were at Jerusalem on the day of Pentecost (Acts ii. 9–11).

b. It seems that in the Roman church the Gentiles outnumbered the Jews (chap. i. 13; xv. 16). But both Jews and Gentiles were included in it, and were influenced by Jewish opinions.

3. The occasion and object of the Epistle.

a. Paul had long desired to visit Rome, "but was let [or hindered] hitherto" (Rom. i. 13–15). Rome was the centre of the government of the world, and of its civilization and power. Christianity once established here would be a faith spoken of throughout the whole world (i. 8). Paul found an opportunity of writing to the church at Rome in the departure from Cenchrea of Phœbe, a deaconess, by whom he could send the letter (xvi. 1).

b. The chief object of this Epistle is to give to the Roman church a true and comprehensive view of Christianity. To reconcile Jews and Gentiles in one common Christianity is one of its subordinate objects. This Epistle, therefore, fully exhibits the apostolic gospel, so far as that had to do with the way of salvation through justification by faith and sanctification by the Spirit of Christ.

4. Division of the contents. This Epistle falls into three parts:

I. JUSTIFICATION BY FAITH.

1. After the usual salutation (i. 1–16) comes a statement of the doctrine: "THE RIGHTEOUSNESS OF GOD REVEALED FROM FAITH TO FAITH, AS IT IS WRITTEN, THE JUST SHALL LIVE BY FAITH" (v. 17).

2. The doctrine is proved (chap. i. 17–v. 21).

(1) The Gentiles cannot be justified by their works (i. 18–32).

(2) Nor can the Jews be justified by theirs (ii. 1–iii. 19).

(3) Since by "the deeds of the law shall no flesh be justified" (iii. 20), "the righteousness of God [God's plan of justification] without the law is manifested" (iii. 21–31).

(4) Both Abraham and David were taught, and teach us, the same (chap. iv.).

(5) God's plan of justification secures peace, joy and assurance (v. 1–11).

(6) God's plan of saving men through Christ is like the effect of the fall of men through Adam (v. 12–21).

3. This doctrine is defended against the charge of leading men to go on in sin.

(1) Believers are risen in Christ to newness of life (vi. 1–14).

(2) They are bound to Christ by the law of obedience and love (vi. 15–vii. 6).

4. Christ, not the law, alone destroys sin (vii. 7–25).

5. Those who are in Christ are absolutely secure (viii.). They are freed from the law (vs. 1–8), possess the indwelling Spirit (vs. 9–13), are the children of God, and their sufferings are not inconsistent with their adoption (vs. 14–28); they are chosen, called, justified (vs. 29–34), and nothing can separate them from Christ's love (vs. 35–39).

II. The Rejection of the Jews and their Final Conversion (chaps. ix.–xi.).

This rejection is consistent with God's promises (ix. 1–5).

1. God has always been sovereign in conferring grace (ix.).

2. Salvation has always been by faith, and the unbelief of Israel has often been recognized by the prophets (x.).

3. "The election," or the true Israel, have obtained the promises (xi. 1–10).

4. The blindness of the outward Israel shall continue only till "the fullness of the Gentiles" shall have been brought in (xi. 11–36).

III. Practical Exhortations..

1. To duties of the Christian life (xii.).

2. To duties involved in civil and social relations (xiii.).

3. To mutual respect for each other's opinions in the matter of days and meats (xiv. 1–18).

4. To charity (xiv. 19–xv. 13).

5. Concluding remarks, salutations and benediction (xv. 14–xvi. 27).

IV. The Date of the Epistle.

From Rom. xv. 25, 26 and Acts xx. 1–3 we conclude it was written from Corinth (Rom. xvi. 1) as Paul was about leaving, early in A. D. 68.

V. Peculiarities.

1. This Epistle is the most systematic exhibition of Christian doctrine in the Bible. But only a part of the Pauline doctrines is here treated—that part relating to sin and salvation through Christ. The nature of God, the person of Christ, the resurrection of the body, are more fully devel-

oped in the Epistles to the Ephesians, Colossians and in the First Epistle to the Corinthians.

2. No Epistle has been so often quoted or commented on. Luther says, "This Epistle is the masterpiece of the New Testament and the purest gospel. It can never be too much read or studied, and the more it is handled, the more precious it becomes and the better it tastes."

3. It is remarkable that the only Epistle addressed to the Roman church is the clearest exhibition of the doctrine of justification by faith, which doctrine destroys Roman Catholicism; and this same letter is a complete refutation of the claim that Peter was the bishop of Rome for twenty-five years.

LESSON XIX.

FIRST AND SECOND CORINTHIANS: EPISTLES OF PAUL'S THIRD MISSIONARY JOURNEY (CONCLUDED).

I. FIRST CORINTHIANS.

Written from Ephesus [compare above, XVII. 2., B. (*b*)].

On the church at Corinth compare Lesson XVI., I. 2, and Lesson XVII.

The purpose of the Epistle is explained by its analysis. It consists of—

1. **A salutation and thanksgiving** for the grace which the church has received (1 Cor. i. 1–9).

2. **Reproof of their divisions** (ch. i. 10–iv. 21).

There was in Corinth a Pauline party, an Apollos party, a Petrine party, and a "Christ party;" but we are probably to understand by these rather strong tendencies than actual factions. The Apollos party doubtless laid stress on the

philosophic and cultured side of religion, and sought to harmonize the gospel with philosophy. The Petrine party were certainly Judaistic in their tendencies, and, though there is no evidence that they went so far as did the Galatian Judaizers, they were probably the most bitter in their attacks on Paul. The Pauline party held to the apostle, but doubtless erred, because of the opposition of others, in asserting too broadly their liberty. The "Christ party" may have been a reaction against these other divisions, and may have sought to reach nearer to the truth by rejecting all apostolic authority. (This party is a great puzzle; see Neander's *Planting and Training*, pp. 222–230.) These parties in the church are of course to be distinguished from the rest who held the genuine apostolic doctrine. Each was an exaggeration of a truth, but their evil influence threatened fatal results. Therefore Paul refused to head any party (ch. i. 13–17), rebuked trust in philosophic culture (i. 18–31), yet declared the gospel to have a profound wisdom of its own (ch. ii.), set forth the true relation in which apostles and preachers stand to the Church, so that God may have the glory, and commands them all to obey him as their spiritual father (chs. iii. and iv.).

3. **Instruction** as to the case of immorality which had been reported (ch. v.).

4. **Reproof of the quarrelsomeness** of some, and of the tendency to immorality in others (vi.).

5. **A treatment,** at their request, of the questions concerning marriage and divorce (vii.).

6. The question concerning the **use of meats offered to idols,** and of the duty of mutual **charity** in the matter (viii.).

7. **A vindication** of his own office, character and conduct (ix.).

8. **Warning**, from the example of ancient Israel, against **idolatry and immorality**, with another statement of the law of liberty and love (x.).

9. Instruction as to the **position of women** in the church (xi. 2–16), as to the reverent observance of the love-feasts and the Lord's Supper (xi. 17–34), and as to the mutual relations and orderly employment of spiritual gifts (xii.–xiv.).

10. **Proof of Christ's resurrection, and of that of his people** (xv.).

11. Instruction as to the **collections for the saints**, with concluding messages (xvi.).

[See especially, on this Epistle, Conybeare and Howson's *Life and Epistles of St. Paul*, vol. ii., pp. 30–32, and Alford's *Prolegomena* to the Epistle, sect. vii., 2 and 3.]

II. Second Corinthians.

Written from Macedonia in the summer or autumn of A. D. 57. Paul had received through Titus news of the settlement of the case of discipline and of the affection of most of the church for him, yet of the persistent enmity of some. The Epistle therefore is of a very personal character, was probably written rapidly, bears evidence of deep emotion, is eloquent and impassioned, but therefore also less regular in its form than the other Pauline epistles, and difficult of analysis. "In no other epistle are [the matter and style] so various, and so rapidly shifting from one character to another. Consolation and rebuke, gentleness and severity, earnestness and irony, succeed each other at very short intervals and without notice" (*Alford*). It consists of—

1. **A familiar statement of his troubles**, and yet of his joy in his readers, together with his satisfaction with the report brought by Titus (chs. i. and ii.).

2. **A declaration of his apostolic way of life,** his boldness and hope, his conception of his mission, a vindication of his conduct, and a loving appeal to the church (chapters iii.–vii.).

3. **Instruction in the matter of benevolence** (chapters viii., ix.).

4. **A renewed vindication of himself** in opposition to the pretensions of false teachers (chapters x.–xiii).

III. Doctrinal Results of the Period.

The final inspired statement given of the way of salvation. The gospel in its distinction from the law fully exhibited. From the above four epistles we can deduce the whole theology of salvation: Universal depravity and guilt, the work and limits of the law, the atoning death of Christ, the source and character of Christian life, the sovereignty of God in the conferment of grace and the responsibility of man, salvation by grace through faith, legal, vital and spiritual union with Christ the substance of eternal life, a free gospel for all the world; expectation of Christ's advent, of universal judgment, of the resurrection of the body and of the glories of heaven. All these are here taught. The historical relations, be it noted again, of Jew and Gentile, formed the occasion for this development of doctrinal statement, and therefore the **way of salvation,** rather than the nature of God or the nature of Christ (though incidental statements in regard to these were not wanting), was the side of truth to which the thought of the Spirit in the Church first gave expression.

Test Problems.

Give analysis of each of the above epistles.
Sum up the results of the period.

LESSON XX.

PAUL'S ARREST AND IMPRISONMENT.

Sources are Acts xxi. 17–xxviii. 16.

I. The Arrest.

Paul was cordially welcomed at Jerusalem, not only by James and the elders (xxi. 18–20), but also by such others of the Church as he met (v. 17). The false reports, however, which had been circulated about him among the Jewish Christians (v. 21) led the elders to suggest that the performance by him of some act of Jewish ceremonial would help to remove their prejudices (23, 24). Paul therefore joined himself with four men who were fulfilling a vow, and remained with them in the temple until the seven days of their vow were nearly ended (v. 26). [He must have joined them after their vow had been partly fulfilled, on the third or fourth day. See Acts xxiv. 11.] Certain Asiatic Jews, however, recognized him, and raised a mob against him under the false plea that he had brought Greeks into the temple (vs. 27–29). A great tumult ensued; Paul was seized, and would have been killed (vs. 30, 31) had not Claudius Lysias, commander of the Roman guard, interfered to stop the riot and arrested Paul (vs. 31–33). Protected by the guard and followed by the mob (vs. 35, 36), Paul was taken into the enclosure of the castle Antonia, and then, having by a partial explanation (vs. 37–39) gained permission from the Roman tribune, he addressed the people in their native tongue (v. 40).

II. Paul's Defence before the Jews.

Paul's address to his countrymen (Acts xxii. 1–21) was well adapted to his audience. He first related his Jewish

lineage and early strict observance of the Law, courteously imputing to his hearers only such zeal for God as he himself had had (v. 3). He then told how he had persecuted Christians, of the memorable journey to Damascus, the appearance to him of Jesus of Nazareth, and the divine message which was sent to him through Ananias, a devout Jew (vs. 4–16). From this he passed to the vision and message from the Lord which came to him in the temple when he was in Jerusalem for the first time after his conversion (v. 17). In that vision God had bidden him leave Jerusalem because the Jews would not receive his testimony (v. 18). Paul told how he had in reply pleaded his former persecution of the Church, apparently as a reason why he should now, for a while at least, labor among his own people (vs. 19, 20), but that God had positively commanded him to depart, because his work was to be among the Gentiles (v. 21).

The defence in substance was that he had acted throughout only in obedience to the God of Israel. To him, a strict Jew, Christ had appeared, and to him, eager to labor among Jews, the Gentile mission had, again by divine authority, been entrusted. The speech was conciliatory, was so worded as to give least offence [observe that the word "Jesus" was only once used (v. 8)], and presented the argument which a Jew would be most likely to appreciate. At the same time it was candid and fearless.

But at the word "Gentiles" the riot broke out afresh (vs. 22, 23), so that the tribune, unable to understand what had occurred, took Paul into the castle, and would have examined him by scourging had not the apostle made known his Roman citizenship (vs. 24–29). In consequence of this the tribune on the next day bade Paul's accusers again appear against him (v. 30). When, however, the Council assembled, Paul, doubtless perceiving their determined malice,

abandoned argument and loudly declared himself a Pharisee, and that he had been attacked for believing in the doctrine of the resurrection (xxiii. 1–6). This had the effect of dividing the Pharisees present from the Sadducees, for the former dared allow nothing which might be used against them by the latter, and the necessity of maintaining the *doctrine* of the resurrection overbalanced their desire to deny the *fact* of the resurrection of Jesus. Whilst all were at one in hatred of Paul for preaching to Gentiles and affiliating with them, they divided on the question of the resurrection. Losing sight of the former point, they fell into opposing bodies on the latter. So high ran their dispute that the tribune again interfered, and brought Paul into the castle (vs. 7–10).

That night the Lord appeared to encourage the apostle, and to say that he must bear his testimony also in Rome (v. 11). The discovery through Paul's nephew of a plot of the Jews to assassinate the apostle (vs. 12–22) led Lysias to despatch him under guard, on the night following, to Cæsarea, where he was delivered to the tribunal of Felix the procurator (vs. 23–35).

III. Paul at Cæsarea.

1. *Defence before Felix* (Acts xxiv.).

Five days after Paul's arrival in Cæsarea (v. 1), twelve days after his arrival in Jerusalem (v. 11), the Jews appeared before Felix, and through Tertullus, an advocate, in a speech of fulsome flattery (vs. 2–4) laid charges against Paul (v. 1) of violating the Jewish religious law and of exciting sedition among the Jews (vs. 5–9). These were such charges as the procurator could take cognizance of.

Paul, in reply, denied the charge of sedition, and defied his accusers to prove it (vs. 12, 13); professed himself a

faithful worshiper of the God of his fathers, though in accordance with Christian views; related the object of his visit to Jerusalem and the true nature of the tumult (vs. 14–18); and finally pointed out that his original accusers were not present (v. 19), while those who were present could prove nothing against him except that before the Council he had confessed his faith in the doctrine of the resurrection (vs. 20, 21). The speech was courteous toward Felix, but not adulatory (v. 10), and acutely advanced considerations which in the eye of the Roman tribunal would have weight—viz. that he had not departed from the religion of his fathers, was not seditious, and had no qualified accusers. It produced the desired effect on the procurator; yet the latter, hoping to obtain money from the prisoner, kept him in moderate confinement for two whole years, and finally, when succeeded in office by Porcius Festus, left Paul bound (vs. 22–27). Felix in this showed himself the grasping, unscrupulous, and yet superstitious (vs. 24, 25) tyrant which history describes him.

2. *Defence before Festus and Agrippa* (xxv., xxvi.).

Shortly after his accession Festus went up to Jerusalem. While he was there the Jews renewed their charges against Paul, and asked that he be brought to Jerusalem to be tried, intending, however, to kill him on the way (xxv. 1–3). Festus refused (vs. 4, 5), but immediately on returning to Cæsarea had Paul and his accusers again brought together (vs. 6, 7). The latter made many and various charges, according to whatever seemed likely to succeed, none of which they could prove, and all of which Paul denied (v. 8). There was no case against the apostle, but Festus, to please the Jews, asked him if he would go to Jerusalem to be tried (v. 9). Paul well knew that this would be signing his own death-warrant; so, falling back on his Roman citizenship,

and doubtless remembering the Lord's words that he should go to Rome (xxiii. 11), he appealed to Cæsar (vs. 10, 11). This baffled the Jews, and the procurator could only wait for an opportunity to send the prisoner to Rome.

When, however, Agrippa II. and his sister Bernice (see *Westminster Bible Dictionary*) paid a visit of salutation to the new procurator, Festus, with the professed wish to obtain charges against Paul to be forwarded to Cæsar, and desiring also to compliment his guest, who, as a Jew, would be likely to understand the case, had Paul brought before them to defend himself (xxv. 13–27).

Speaking now before the Jewish king (xxvi. 2, 3), the apostle related the character of his early life and his constant adhesion to the ancient faith (vs. 4–8), recounted briefly the miracle of his conversion (9–16) [there was here no need to bring out the part which Ananias had taken, and hence the account is compressed], and his divinely-given mission to the Gentiles (vs. 17, 18), and declared that it was merely for his obedience to this noble and predicted work that the Jews sought his life (vs. 20–23). Agrippa, with his Gentile culture, would be likely to see the folly of Jewish bigotry. Festus, however, only the more regarded Paul as a fanatic (v. 24), and Agrippa contemptuously repelled Paul's earnest appeal to him to side with the truth (vs. 26–29). At the same time the king acknowledged that there was no just cause of complaint against the prisoner, and that, but for his appeal to Cæsar, he might be set free (vs. 30–32). The appeal to Cæsar "at once arrested all judicial proceedings, and removed a case from the jurisdiction of an inferior court" (*Lechler in Lange*). "The circumstances [did] not, in Paul's view, require him to demonstrate his personal innocence; he accordingly [proceeded] to vindicate his mission and labors as an apostle, and at the same time to defend

Christianity itself. The discourse is distinguished by a joyful spirit, a lofty tone and a boldness which was certain of ultimately obtaining the victory. It is essentially aggressive, whereas the address in ch. xxii. was, strictly speaking, defensive in its character" (*ibid.*).

IV. The Voyage to Rome (Acts xxvii.–xxviii. 15).

At last, in the autumn (xxvii. 9, 12) of A. D. 60, Paul, with other prisoners, was sent in the charge of a Roman centurion to Rome (xxvii. 1). The intention being to reach Rome by way of the Asian coast, the party sailed in a ship of Adramyttium (v. 2) from Cæsarea, and, having touched at Sidon (v. 3), went to the north of Cyprus (v. 4), and so reached Myra in Lycia (v. 5). There they embarked in an Alexandrine ship for Italy (v. 6). The voyage, however, proved disastrous. It was already late in the year, though hardly too late for navigation, but the winds were steadily against them (v. 7). With difficulty they passed the promontory Cnidus (v. 7), and, finding the northern route to Italy impossible, they sailed by a more southerly course till they reached the eastern end of Crete (v. 7), and then passed along the southern coast of that island to a harbor called "Fair Havens" (v. 8). Against the advice of Paul, they determined to push on to the more commodious harbor of Phenice, which lay on the south-west coast of Crete, purposing there to winter (vs. 9–12); but the favorable southerly breeze changed to a hurricane from the north-east, which drove them in a fierce sea to the south-west (vs. 13–16). Until the fourteenth day (v. 27) they were at the mercy of the storm (vs. 17–20), during which time Paul alone gave them courage (vs. 21–26). At length, at night, the sounding-lead told of their being in shallow water and betokened the approach to land (vs. 27, 28). Throwing anchors from

the stern of the ship, they waited for the day (v. 29). At daybreak they discovered an island not far before them (v. 39); so, lifting the anchors, they made for shore (v. 40), but, being caught between two seas, the ship ran aground and began to go to pieces (v. 41). The whole company, however, escaped safely to shore (vs. 42–44), according to the prediction which Paul had made (vs. 33, 34).

The island proved to be Melita [now Malta], (xxviii. 1), and there they remained three months (v. 11). They were kindly treated by the inhabitants, for whom the apostle wrought many miracles (vs. 2–10). Finally, they embarked in another Alexandrine ship (v. 11), and, having touched at Syracuse (v. 12) and Rhegium (v. 13), reached the port of Puteoli (v. 13) in Southern Italy. After remaining with the brethren in Puteoli for seven days, the apostle, under charge of the centurion, "went toward Rome" (v. 14). He was met by brethren from the city at Appii Forum and at the "Three Taverns"—the former "about forty-three," and the latter about thirty-three, miles from Rome—by whom he was escorted to the capital (v. 16), where the prisoners were delivered into the hands of the prefect of the imperial guard. It was then early in the spring of A. D. 61.

The exact character of the narrative of this voyage betrays the presence of Luke (notice the "we" throughout). His use of nautical terms is singularly accurate. The account gives a vivid exhibition of the dangers to which the apostle was exposed, his own composure and trust, and the certain purpose of God to lead his servant thus to the goal of his desires.

Test Problems.

1. State the arguments of Paul in his three great apologies.
2. Show the fitness of each argument to the immediate circumstances.
3. Trace the route of the voyage to Rome.

LESSON XXI.

PAUL IN ROME, A. D. 61–63.

Sources: Acts xxviii. 17–31; Colossians; Ephesians; Philemon; Philip.

I. Paul's Life in Rome.

From the Acts we learn that shortly after reaching Rome Paul had a conference with "the chief of the Jews" to explain to them his case (xxviii. 17–20). Since they professed ignorance of him and contempt for the Christian "sect" (vs. 21, 22), he appointed a day on which he set before them at length the scriptural proof of the gospel (v. 23). Few, however, believed, and once more Paul turned to the Gentiles (vs. 24–28). The Jews' apparent ignorance (v. 22) of the Church in Rome, if real, may be readily explained by the immense population of the city; or, if only apparent, as is more probable, by their haughty contempt for the "sect." It was indeed a very small body in comparison with their own.

For at least two years Paul remained in Rome under guard, but in his own hired house, waiting the decision of his case (v. 30), meanwhile freely preaching to all who came to him (v. 31).

From the epistles of this period we can glean other features of Paul's life in the capital. References to his imprisonment are made in Eph. iii. 1; iv. 1; vi. 20; Phil. i. 13; Col. i. 24; iv. 3; Phile. 10. His labors in the gospel while under confinement are implied in Eph. vi. 19, 20; Phil. i. 13; Phile. 10. Very little is said of his relations to the Christians at Rome, and in the latter part of his imprisonment the Philippian church contributed to his support (Phil. iv. 14). Only a few salutations from brethren in

Rome are found in the epistles written from there (compare Col. iv. 10–14; Phile. 23, 24); but this is explained partly by the purposes with which they were written, and partly because comparatively few in Rome may have been known to the Eastern churches. At the same time the greeting of "all the saints" to the Church at Philippi (Phil. iv. 22) sufficiently indicates Paul's cordial relations with the brethren in the metropolis.

The expressions used in Phil. i. 15–17 show that there were various elements in the Roman church. Since the one side maliciously opposed Paul (16), we infer that the difficulty between them was the old Judaistic one (compare also Phil. iii. 2). His charity rose superior to their malice, and he persevered in his own work. The controversy in its old form was indeed now rather worn out. It had been so often decided in Paul's favor that he could afford to treat it more lightly than before; nor were the chances of Judaistic success so great in Rome as in Galatia.

He was, however, more troubled by the report of new difficulties which had risen in the East, and especially in Colosse. On the precise nature of these see below (II., 1, A). These led him to address an epistle to the church at Colosse on the subject, together with which he sent a short one on a private matter (see below, II., 1, B) to Philemon, a member of that church. At the same time also he wrote one of a more general character, though likewise suggested by the rising errors, to Ephesus.

Again, at a later period (Phil. ii. 24–26 implies that time enough had elapsed for four journeys to have taken place between Rome and Philippi; the apostle's state of mind also is different in the Philippians from that reflected in Colossians and Philemon) he sent another letter of a rather general character to his much-loved Church at Philippi. The

apostle therefore was still actively employed with the care of his Gentile churches.

Paul's imprisonment lasted probably a little more than two years. Even in the Epistle to Philemon (22) he speaks hopefully of his release. In the Philippians he is evidently expecting it soon (Phil. i. 25; ii. 23, 24). Yet at the same time the tone of the latter epistle (see especially Phil. i. 12, 13) seems to indicate that his earlier easy confinement had given place to a more rigorous one. Alford places this change in connection with the death of Burrus (A. D. 63), a noble-minded prefect, and Nero's increasing cruelty (*Proleg.*, iii. 6). That Paul was released and entered again on missionary work is proved by the "Pastoral Epistles," the evidence of the later composition of which will be considered in the next lesson. How his release was effected we do not know.

II. Epistles Written at Rome.

1. *Earlier Period.*

A. Epistle to the Colossians.

On the situation and history of Colosse see *Bible Dictionary*. It is probable (from II. 1) that Paul was not the founder of the Colossian church. Epaphras, their "minister," was doubtless one of the chief agents in its organization (i. 7, 8; iv. 12, 13). If Paul had not been there, its organization must have been later than the tour mentioned in Acts xviii. 23. Philemon, however, a prominent member of the Church in Colosse, was one of Paul's converts (Phile. 19), and salutations to the Church and to Philemon are sent by Paul's companions (Col. iv. 10–14; Phile. 23, 24). The church therefore clearly belonged to the circle of Pauline churches, and may have been founded (so *Alford*) by

his co-laborers or converts during his residence in Ephesus (Acts xix. 10).

The occasion of the Epistle may be inferred from its contents. Epaphras had brought (i. 7, 8) news of their general fidelity in the gospel, but also of certain dangers to which they were exposed. These were from false teachers (ii. 4). The new doctrine aimed to introduce Jewish ceremonialism (ii. 16), and with it the worship of spirits (ii. 18) and asceticism (ii. 23). It had, however, a professed speculative basis (ii. 8), and tended to turn men from simple faith in Christ to dependence on mystical rites and works of the flesh. In this new doctrine, therefore, we recognize a Jewish source, and yet a different error from that of the earlier Judaizers. It was chiefly the offspring of Oriental mysticism, by which many of the later Jews were infected. It combined asceticism and ritualism with free speculation, and was opposed, as much as the earlier doctrine of the Judaizers, to the doctrine of faith. Its appearance in Colosse was the beginning of a long series of errors, developing out of each other, which reached through the second century, and became finally known as Gnosticism. In Colosse, however, it had as yet only exhibited itself in its earliest and crudest forms. We shall see another stage of its growth noticed in the Pastoral Epistles. It was therefore both an old and a new antagonist to the gospel.

The Epistle, therefore, consists of—

1. **Thanksgiving** for their faith (i. 1–8), and prayer for their increase in spiritual knowledge (i. 9–13). [The fundamental idea of Gnosticism was that of a true knowledge, superior to the crude state of mere belief. This knowledge was esoteric and speculative.]

2. **An exhibition of the sufficiency of Christ** in his person and his redeeming work (i. 14–ii. 3). [This was de-

signed to meet the temptation of his readers to depend on other spirits or their own works or speculations.]

3. **Direct application** of the above to his readers in view of their new dangers (ii. 4–iii. 4).

4. **A statement of the true kind of self-denial**—viz., the destruction of sin (iii. 5–17), and of the **duties** which they owed to each other in the several relations of life (iii. 18–iv. 6), which the false doctrine tended to obscure, and which the very novelty of Christianity itself sometimes tempted them to disregard.

5. **Personal messages** (iv. 7–18).

B. Epistle to Philemon.

Philemon was a member of the Colossian church. Onesimus, a slave of his (16), had, we may suppose, committed some offence and run away (11), and had in Rome been converted under Paul (10). The apostle was desirous of enabling Onesimus to repair his former fault and restore him to Philemon, and therefore sent him with Tychicus to bear this Epistle to the church at Colosse. This brief letter Paul sent at the same time to Philemon, commending the former slave, but now Christian brother, to his former master, and tenderly entreating Philemon to forgive his servant's fault. The Epistle is noteworthy for its personal, affectionate character, and for the pathetic beauty of the plea made for Onesimus (see vs. 7, 9, 12, 13, 17, 19, etc.).

C. Epistle to the Ephesians.

On Ephesus, the founding of the church and Paul's life in the city, see above.

That the Epistle was written and sent at the same time as that to Colosse is shown by the fact that Tychicus was also its bearer (vi. 21, 22), and still more by the similarity of

tone in both. Many have regarded it as a circular letter to the churches in Asia, and argue from the omission in two of the oldest MSS. (Vat.; Sin.) of the words "which are in Ephesus" (i. 1), and from certain internal considerations (see Conybeare and Howson's *Life and Epistles of St. Paul*, vol. ii. pp. 395–398). The omission in the two MSS. of the name may, however, be more easily accounted for by the general character of the Epistle than the insertion of the words in the other MSS., and the internal argument against the common title is hardly sufficient. (See Alford's *Proleg.*, where also the patristic evidence is well stated.)

The object of the Epistle was to exhibit a complete view of **the Church in its spiritual union with Christ.** This is grandly done. The language is sublime, the thought is profound, and the line of argument is very subtle. Alford (in *Prolegomena*) well points out that this Epistle contains the true doctrine concerning the Church suggested by way of contrast with the errorists of Colosse, but which was not worked out in the Epistle to the latter place. It consists of—

I. **A doctrinal part** (i.–iii.), which sets forth (1) the blessedness of the elect as the redeemed of God, sealed by the Spirit unto participation in Christ risen and glorified (i.–ii. 10); (2) the unity of all believers in Christ (ii. 11–22), involving the call of the Gentiles (iii. 1–12), and concluding with a sublime prayer and doxology (iii. 13–31).

II. **A hortatory part** (iv.–vi.), which urges, on the basis of the unity of the Church in Christ (iv. 1–13), loving fidelity to the truth (iv. 14–16), holiness, charity, purity, unworldliness (iv. 17–v. 20), obedience to each other in the several relations of life (v. 21–vi. 9), and finally exhorts in a splendid peroration to ardor in the Christian warfare by the power of prayer (vi. 10–20).

There should be especially noted (1) the frequent use of the phrase "in Christ" or its equivalents (i. 3, 4, 6, 7, 10, 11, 13, 15, etc.); (2) the use of the word "Church" (i. 22; iii. 10, 21; v. 24, 25, 27, 32) in its highest sense to denote the whole body of believers, and the descriptions of it as the mass of the elect of God (i. 4–12, etc.), as the body of Christ (i. 23; iv. 13, 16; v. 30), as the temple of God (ii. 20–22; see also iii. 19), and as the bride of Christ (v. 24–27); and (3) the exhibition of the glorious person of Christ (i. 10, 20–23; ii. 20; iv. 7–13). The glory of the Church is thus shown to rest on the eternal purpose and almighty power (i. 19; ii. 10, etc.) of God the Father, on the redemptive work and love of, and her union with, Christ, and on the possession of the Spirit—all which unite to produce her final perfection (i. 18; iii. 14–19; iv. 13, etc.). The phrase "in Christ" epitomizes the main idea of the Epistle, as indeed it does of the whole gospel itself.

The student should compare Acts xx. 18–35 (remembering the circumstances under which it was uttered) with this Epistle, and note the similarity of thought. Thus, compare Acts xx. 21 with Eph. i. 13; ii. 1–5, 11, 18; iii. 6; iv. 24, etc.; Acts xx. 24, "the ministry I have received," with Eph. iii. 7, 8, and "grace of God" (so also v. 32, "word of his grace") with Eph i. 6; ii. 5, 7, 8, etc.; Acts xx. 27, "counsel of God," with Eph. i. 5, 9, 11; ii. 10; iii. 3, 9, 11, etc.; Acts xx. 28, "Church which he hath purchased," etc., with Eph i. 7; ii. 13; v. 25–27; Acts xx. 28–31, "Take heed," etc., with Eph. iv. and v., especially v. 6, 7; Acts xx. 28, "Holy Ghost hath made you overseers," with Eph. v. 11-13; and Acts xx. 32, "build you up," with Eph ii. 20–22

II. Epistles Written at Rome.

2. *Later Period.*

Epistle to the Philippians.

On the church at Philippi see above.

The occasion of the Epistle was the return to Philippi of Epaphroditus (ii. 25), who had brought a gift to Paul from that Church (iv. 10).

It had no special object except to express the apostle's love for them and to warn them against certain dangers until Timothy and himself should come (ii. 19–24).

In it the apostle writes—

1. Of his joy in them (i. 3–8), his prayers for them (9–11), his success in the gospel even while in bonds and amid opposition (12–22), his expectation of seeing them again (23–26), and his desire for their fidelity (27–30).

2. Of the duty of peace and unity, illustrating it by the example of Christ (ii. 1–18), adding a few words about the sending of Timothy and Epaphroditus.

3. Of the danger to which they were exposed from Judaizers, and of his own record and faith in contrast to the errorists (iii.); concluding with—

4. A few messages, encouragement, benediction and thanks for their gift (iv.).

The Epistle is very personal in character and warmly affectionate in tone; none of the other epistles show us so much of the tenderness of the writer's heart. As affording insight into Paul's own spiritual life it is of great importance, showing as it does his resignation, his joy in Christ, his sense of the glory of Christ, his love for his converts, his desire for peace, and yet determined convictions, and the eagerness of his own pursuit after holiness and the knowledge of Christ.

III. Doctrinal Results of the Period.

In opposition to the new errors, the person of Christ, as the sufficient ground of his people's trust, has been exhibited —his pre-existence, incarnation and humiliation, his complete revelation of God because himself divine, the (1) peace-making and unifying power of his death, his (2) subsequent exaltation, his fullness of spiritual gifts and life, his perfect and intimate union with his Church. Suggested by the union of Jew and Gentile in Christ, the idea of the universal Church has been expressed and its unity unfolded. From both of these, also, the relation of each person of the Trinity to the Church has been brought out—the Father purposing redemption through Christ, and choosing and creating believers; the Son loving the Church, redeeming her and uniting her with himself; the Spirit sealing to her the possession of Christ and pledging its completion. Thus the doctrine of the Trinity itself was more clearly exhibited. In the former periods of Paul's work he had discussed rather the way of salvation (the necessity for, and method of, justification, etc.); in this he has discussed rather **the person of the Redeemer, and his relations to his people.**

Test Problems.

1. Tell what we may learn from the Epistles of Paul's life in Rome.
2. State the occasion for the Epistle to the Colossians, and show how it met the wants of its readers.
3. Give the purpose and general argument of the Epistle to the Ephesians.
4. Show the state of Paul's mind as reflected in the Epistle to the Philippians.
5. Show what was taught concerning the person of Christ in these epistles.

LESSON XXII.

PAUL'S LAST YEARS (A D. 63–68).

Sources: First and Second Timothy; Titus; quotations from early writers.

I. Paul's Work after his Release.

1. Proof of his release and subsequent labors.

A. That Paul was released from the imprisonment with which the Acts of the Apostles concluded is rendered probable by the statements of certain early writers. Thus (see Alford's *Proleg.* to last Epistles, viii. 2) Clement of Rome (A. D. 90–100) wrote that "Paul, having been a preacher both in the East and in the West, obtained the excellent honor due to his faith, having taught the whole world righteousness, and having come to the limit of the West, and having borne his testimony before the rulers" (1 Cor. ch. 5). Some interpret "the limit of the West" to mean Rome, but without any probability.

The *Canon of Muratori* (about A. D. 170) has an obscure and corrupted sentence to the effect that Luke relates only what came under his own observation; and the fragment then refers to the martyrdom of Peter as being alluded to by Luke (xxii. 31–33), and to "the departure of Paul from the city when he was going to Spain," probably as being omitted by Luke—a sentence which at least implies the tradition of the journey to Spain.

Eusebius (A. D. 325) in his history, after referring to the conclusion of the Acts, says: "Report has it, however, that the apostle, having at that time made his defence [successfully], again went forth to his gospel ministry, and a second time having come to the same city [*i. e.* Rome], finished his

testimony [*i. e.* by death] under [Nero]." Other testimony to this primitive tradition occurs in Chrysostom and Jerome. These statements, and especially the first, create a strong probability in favor of Paul's release from his first imprisonment.

B. This probability is positively confirmed by the Pastoral Epistles, a probable time for the composition of which cannot be found in the life of Paul as recorded in the Acts. This is shown—

(*a*) By the historical references in them.

From 1 Tim. i. 3; iii. 14, 15 we learn that Paul had left Timothy in Ephesus, but had himself gone into Macedonia on a journey of an uncertain length, and that Timothy was meanwhile to remain at Ephesus. From Tit. i. 5; iii. 12 we learn that Paul had left Titus in Crete, and was on his way to Nicopolis (a city of Epirus), intending there to winter. From 2 Tim. iv. 6, 10, 11, 12, 13, 16, 17, 20, 21 we learn that he had lately been at Miletus, but was now a prisoner in Rome, had made one successful defence, but was expecting death—that only Luke was with him, and that he wished Timothy to come by way of Troas to Rome. Timothy was probably (iv. 19, etc.) in Ephesus or its vicinity. Now, the only way in which First Timothy and Titus can be inserted in the narrative of the Acts is by supposing, during the apostle's long stay at Ephesus (Acts xix.), an unrecorded journey to Macedonia and Crete, during the Macedonian portion of which he wrote First Timothy, and on his return to Ephesus the Epistle to Titus. We have already seen that during this period a brief, unrecorded trip to Corinth probably occurred. But to suppose a long journey to Macedonia and Crete would take out so large a portion of the two and a half or three years supposed to have been spent in Ephesus that the remainder would

hardly warrant such an expression as Acts xix. 10, especially since, during the latter part of Paul's stay at Ephesus, Timothy was absent on a mission to Corinth (1 Cor. xvi. 10; Acts xix. 22), and, when the apostle left Ephesus, rejoined him in Macedonia (2 Cor. i. 1). This long journey to Macedonia, on this view, must have occurred during the very "space of two years" said to have been spent in Ephesus (Acts xix. 10). So far as the Epistle to Titus is concerned, besides the difficulty already mentioned, the intention of Paul to winter in Nicopolis is apparently inconsistent with the intention with which, according to Acts xix. 21 and 1 Cor. xvi. 6, he left Ephesus, unless we suppose he changed his whole plan; nor is the mission of Titus in Crete, and the direction given him to go thence to Macedonia, easily reconcilable with his mission from Ephesus to Corinth (2 Cor. vii. 13), unless we again suppose a change of the plan mentioned in Tit. iii. 12; nor for any of these supposed journeys, except the brief one to Corinth, can any reason be given except to find a time for the composition of these epistles.

Second Timothy also clearly does not belong to the imprisonment recorded in Acts and referred to in Colossians, Ephesians and Philippians. He here expects death, and has been left nearly alone. Moreover, nowhere in this voyage to Rome from Cæsarea (Acts xxvii., xxviii.) can a place be found for the incidents contained in 2 Tim. iv. 20. Both the narrative of the Acts and these epistles resist, therefore, the attempt to insert the latter in the former.

(*b*) By the condition of the Church shown in these epistles.

They represent the need of caution in the selection of church-officers, and thus point to a time when abuses were being introduced, and when the care of the Church would

devolve on her permanent rulers. The false teachers referred to represent a later phase in the growth of error than even that represented by the references in Colossians. It should be noted also that in Acts xx. 29, after his long residence in Ephesus, Paul speaks of the Ephesian errorists as still future. Such an expression would hardly have been used if First Timothy had been already called forth by the needs of the Church.

2. Narrative of Events.

Where Paul went after his release must be largely a matter of conjecture. According to the probable interpretation of Clement, he went to Spain in fulfillment of his earlier wish (Rom. xv. 24). That he continued his missionary labors is shown by the Pastoral Epistles, and through them we obtain a glimpse into his last years. We find that, having been in Ephesus, he left Timothy there and went himself into Macedonia (1 Tim. i. 3) on a journey of uncertain duration (iii. 14, 15). We find that, perhaps during the same journey, he went to Crete, left Titus there (Tit. i. 5), and was on his way to Nicopolis (iii. 12). It is supposed by some that, since Christians were then being persecuted by Nero, the apostle sought in Nicopolis a place not only of labor, but of greater safety. He was, however, again arrested and sent to Rome, where he was to be tried as a common criminal (2 Tim. ii. 9). Sentence was delayed after his first trial (2 Tim. iv. 16, 17), and he was, when last heard of, awaiting a second trial, but without hope of release (2 Tim. iv. 6). With this our knowledge of the apostle ends. Tradition places his martyrdom near the close of Nero's reign; Jerome says it took place in the fourteenth year of Nero (A. D. 68), and this is every way probable. As a Roman citizen, he was probably beheaded; but into the

maze of legend which later ages have accumulated around his name it is impossible to enter with any certain clue.

II. Epistles of this Period.

1. First Epistle to Timothy.

On Timothy see Acts xvi. 1–3; xvii. 14, 15; 1 Thess. i. 1; iii. 2, 6; 2 Thess. i. 1; Acts xix. 22; 1 Cor. xvi. 10; 2 Cor. i. 1, 19; Rom. xvi. 21; Acts xx. 4; Col. i. 1; Phil. i. 1; ii. 19; Heb. xiii. 23; 1 and 2 Tim., and trace by these references the outline of his life.

This Epistle was probably written near the close of Paul's life—A. D. 66 or 67. It was sent from some city of Macedonia (i. 3), though the form of expression there used may perhaps indicate that the apostle had left Macedonia. Its object was to give Timothy, and, through him, the church at Ephesus, instruction in view of their increasing dangers. Timothy had been temporarily left in charge of the church at Ephesus. The dangers referred to were two:

(1) *The selection of improper persons as church-officers,* and thus the influx of disorderly habits of life and worship. The apostles were now rapidly passing away, and the Church soon would be left to the guidance of her permanent officers. Hence it was necessary to secure not only men of proper character as officers, but to secure also the faithful teaching of the truth (compare 1 Tim. i. 19; iii. 15; vi. 3, etc.; 2 Tim. i. 13; Tit. i. 9).

(2) *New forms of error.* The errorists of the Pastoral Epistles were different from those combated in previous epistles. They were indeed of Jewish origin (1 Tim. i. 7; Tit. i. 10, 14; iii. 9), but they not only combined with their Judaism mystical speculations (1 Tim. i. 4; iv. 7; vi. 4, 20; Tit. iii. 9; 2 Tim. ii. 14, 16–23; iv. 4) and ascetic practices (1 Tim. iv. 3, 4; Tit. i. 14), but were also guilty of actual

immoralities (1 Tim. iv. 1, 2; vi. 5; 2 Tim. iii. 1–9; Tit. i. 10, 16). This latter feature marked them decisively as heretics (Tit. iii. 10, 11), and the apostle's tone toward them is proportionately severe. Some denied the resurrection, interpreting it in a spiritual sense (1 Tim. i. 20; 2 Tim. ii. 17, 18). It is usual to see in these errors the incipient forms of Gnosticism. The evil is far advanced beyond the stage reflected in the Epistle to Colosse (Phil. iii. 2 may possibly indicate a quicker development of the error in Philippi, though it is hardly likely); and the references in these epistles to spiritual genealogies, abstinences from meat, "knowledge falsely so called," united with worldliness and sin, already show the head-waters of the great stream of heresy which flowed down through the second century. (For a later scriptural notice of the condition of the Ephesian church compare Rev. ii. 1–7.)

The Epistle does not pursue a regular line of thought, but gives directions with reference to the above subjects and others of an allied nature.

2. **Epistle to Titus.**

On Titus cf. Gal. ii. 1; 2 Cor. ii. 13; vii. 6, 13; viii. 16–18; 2 Tim. iv. 10. He had been left in Crete for the same purpose for which Timothy had been left in Ephesus (i. 5). The time of composition was about A. D. 67. The Epistle was probably written from Asia, before the apostle went to Nicopolis, where Titus was to rejoin him (iii. 12). Its object was similar to that of First Timothy, and the same remarks apply to both. When or by whom the churches in Crete were founded is not known, but we may probably infer from their condition, as shown in this Epistle, that they had been in existence some time.

The form of composition of this Epistle is similar to that of First Timothy.

3. **Second Epistle to Timothy.**

Written from Rome not long before Paul's martyrdom (i. 8, 12; iv. 6–8). Timothy was probably in Asia (iv. 13, 19), but whether or not he was, as commonly supposed, still in Ephesus, may be doubted (cf. expressions used in iv. 12, 20). The object of the epistle was chiefly personal. The apostle desired to see his "son in the faith," and meanwhile to encourage and guide him. He expected his own death at any time, and, foreseeing the future perils of the Church (iii. 1–8), of the beginnings of which he had already written, he wished to give his last words of instruction. The epistle, therefore, consists of such directions and exhortations as were suited to the needs of Timothy and the Church.

4. **Epistle to the Hebrews.**

From the second century doubts have existed concerning the authorship of this epistle. It was assigned by some in early times to Barnabas or Luke or Clement of Rome, and in modern times has been assigned (Luther and others) to Apollos. At the same time it has from the first been quoted as the words of Paul, and its canonicity is beyond a doubt.

The arguments against its Pauline authorship are based on the absence of any opening salutation, on difference in style from the acknowledged epistles of Paul, on the supposed improbability that Paul should write to Hebrews, and on a few incidental references in it which are said to indicate another author than the apostle (*e. g.* ii. 3, "unto us," etc), and on the traditional doubts on the subject.

Those in favor of the Pauline authorship consist of answers to the above arguments and the traditional belief of the Church. The Greek writers have generally received it as Pauline, while the doubts have been raised among Latin and Protestant scholars. The question is one on which there will always be diversity of opinion. (See the question com-

pendiously stated in *Conybeare and Howson*, chap. 28, and discussed at length in Alford's *Prolegomena* and other critical commentaries.)

But whether Paul's or not, it is admitted to have emanated from the Pauline circle, and may therefore properly be studied in connection with him.

To whom it was written is also disputed. It was designed for Jews, but whether for the Palestinian churches or for some church of the Dispersion has been doubted. It was probably sent to a particular church, but in its form it is much like a circular letter. It was sent to a church to which Timothy was known (xiii. 23), and with which the writer, then in Italy (xiii. 24), was himself closely connected (xiii. 19).

The object of the epistle may be gathered from its contents. Its Jewish-Christian readers were, on account of persecution (xii. 3–12), in danger of apostatizing (iv. 1; vi. 4–6; x. 24–39, etc.) to Judaism. The writer, therefore, sets forth the superiority of the gospel as an advance in revelation upon the Old Testament, the fulfillment of the latter in the former, the transient character of the Jewish system, and the duty and power of faith. Inasmuch as the writer seems to speak of the temple-service as still existing (vii. 28; viii. 4, 5; xiii. 11), the epistle was probably written before the destruction of Jerusalem (A. D. 70). Hence it properly belongs among the epistles of this period. It sets forth—

(1) The obligation to obey the gospel on account of the dignity of Christ its revealer, since he is—

(*a*) The divine and coequal Son of God (i.), and

(*b*) The perfect Man and Priest, glorified through humiliation and suffering (ii.).

(2) That since Christ is greater than Moses, and since the Israelites of old often failed of the promises through unbe-

lief, much more will Christians, if unfaithful, fail of the better "rest" which belongs to them (iii., iv.).

(3) The reality and authority of Christ's priesthood, and an exhortation to understand it thoroughly, so as not to fall away (v., vi.).

(4) That the Old Testament itself speaks of a higher priesthood than the Aaronic—viz. that of Melchizedek, whose priesthood is symbolical of Christ's, for his is to endure, while Aaron's is to pass away (vi., vii.).

(5) That the tabernacle ritual also acknowledged its own insufficiency, and pointed forward to its own fulfillment in a higher dispensation, which fulfillment is found in Christ (ix., x. 19).

(6) That therefore unbelief in Christ brings great guilt (x. 20–39); that a persistent, living faith is that by which "just" men of all times have conquered over trials and persecutions (xi.); and that, therefore, following their example (xii. 1–3), Christians should humbly endure God's paternal chastening, and, realizing their high vocation, should stand in awe of his displeasure (xii. 4–29).

(7) Certain practical injunctions (xiii.).

III. Doctrinal Results of this Period.

The Pastoral Epistles add nothing to the faith of the Church, on account of their brevity and the peculiar object of their composition. The Epistle to the Hebrews is very important. It is the connecting link between the earlier Pauline statement of Christianity and that of James. It was not unnatural that a work should proceed from the Pauline circle to show elaborately the harmony of Paul's teaching with the Old Testament. In this epistle, therefore, the absolute freedom of the gospel is united with the gospel's fulfillment of the law; Christ's revealed and predicted dignity

is elaborately set forth; the Levitical priesthood and sacrifices are shown to have been fulfilled in, and to give place to, his; and faith is exhibited as not only the condition of salvation, but as also the only true motive of a religious life. In this epistle, therefore, the two roads along which the Church had been moving met for ever. Its point of view is essentially Pauline, but it leads up to it through the fulfillment of Judaism in Christianity, as well as through the difference between them. To it we are especially indebted for the exhibition of Christ's priesthood, which is nowhere else in the New Testament *explicitly* stated.

Student's Personal Research.

1. Give reasons for believing in Paul's release from imprisonment and subsequent arrest.
2. Sketch the errorists referred to in the Pastoral Epistles.
3. State what we know from the New Testament of Timothy and Titus.
4. State the object, general argument and historical position of the Epistle to the Hebrews.

LESSON XXIII.

THE WORK AND CHARACTER OF PAUL.

We proceed, as the result of our previous studies, to obtain a general view of the results of Paul's life, and will divide our summary according to the principal relations in which the apostle has been brought before us.

I. The Work of Paul as a Missionary.

He was not the first Christian missionary (see Acts viii. 4), but was the first apostolic missionary. Having received his commission from Christ and the Church (Acts ix. 15;

xiii. 3), he entered on the work willingly, while most of the apostles and Church understood more slowly the divine purpose. Paul therefore fairly represents the spirit of missions and of aggressive Christianity. In his missionary career we note—

1. **His great activity.**

His Christian life extended over about thirty-two years. His more strictly missionary labors occupied only twenty-two years. During that period he was rarely at rest. Each journey included a wider circle of territory than the preceding. The first embraced Cyprus and part of Asia Minor; the second, more of Asia Minor, with Macedonia and Greece; the third lasted longer in Ephesus and went farther to the north in Europe (Rom. xv. 19). His voyage to Rome was practically a mission-journey to Italy, and after his release he probably went as far west as Spain. He thus constantly sought new fields (Rom. xv. 20; 1 Cor. iii. 10).

2. **His versatility.**

In traversing this wide territory Paul brought the gospel into contact with nearly every existing form of error. He attacked Judaism, sorcery, vulgar idolatry, infidel philosophy and actual vice, and each in its stronghold—Jerusalem, Ephesus, Derbe, Athens and Corinth. He preached before all classes of men—Jews and Gentiles, learned and ignorant, priests, procurators and kings. In every case he adapted his speech to the audience and the occasion. Moreover, besides founding, he kept the oversight of, churches, refuting errors, rebuking sins, supplying new wants, encouraging, developing, instructing his converts. He was in his missionary work at once preacher, overseer and author (1 Cor. ix. 18–23).

3. **Results of his missionary work.**

He left flourishing churches in all the great Asian and

European centres of influence, and he left Christianity in the estimation of men a distinct and aggressive faith. Under God, it was chiefly through Paul that it assumed its place as a world-religion.

II. The Work of Paul as a Leader of the Church.

Together with its outward expansion, the Church's development as a society, from within, called for apostolic attention. There were various elements to be harmonized, organizations to be perfected, and practical questions to be solved. As a leader in the accomplishment of these things, Paul appears—

1. **As the "apostle of the uncircumcision"** (Gal. ii. 7; Rom. xv. 16; 2 Tim. i. 11). Not only was his distinctive work among the Gentiles, but when they were in the Church he was their champion and spiritual guide. He led and moulded the Gentile development of Christianity, not only aggressively, but also defensively.

2. **As the representative of Christian liberty** (Gal. v. 1; Rom. xiv. 5; 1 Cor. vii. 22, etc.). The law of Christian liberty followed from the doctrine of salvation by faith. It was recognized by the other apostles also (see Acts xv. 10, 11; James i. 25), but Paul was called more practically to apply it. In an age when many still taught the binding obligation of the Jewish law, or else attempted to foist (as necessary) other forms upon the Christian conscience, Paul was the champion of individual liberty in Christ. But he was also—

3. **A promoter of the idea of a universal, united Church.** There was no rupture between him and the other apostles or between his disciples and the rest of the Church. (See his conduct in Acts xv., his collections for the poor Judean Christians, his peaceful adjustment of the relations between

Jews and Gentiles in his churches, his labors among Jews as well as Gentiles, and his broad conception of the Church given in the Epistle to the Ephesians.)

4. **As a director of church government** (1 and 2 Tim.; Tit.). Whether he gave more attention than other apostles to this we cannot say; probably not. But he not only from the beginning of his missionary labors did the usual work of organizing, but in his later years gave special directions for the government of the Church in the future. His plan, however, was not to lay down a detailed system, but to show the principles which the Church should follow and the character which her officers should have. In the New Testament, as compiled for us by the Spirit, Paul is the chief authority on this subject.

III. The Work of Paul as a Theologian.

We have seen that Paul's doctrinal writings were occasioned by the distinctive nature of his mission and the actual needs of his first readers. We have seen also that he was fitted both by his education and his spiritual history to be the exponent of those doctrines which were involved in, or the statement of which was rendered necessary by, the Gentile development of Christianity. Circumstances also caused him to make a full exposition of doctrines which other writers treated incidentally or briefly.

1. **The diversity of his topics.**

The subjects discussed by Paul embraced nearly all the departments of theology. The nature of God, his relation to the world, his decrees, the doctrine of providence, the nature of sin, man's lost condition, the way of salvation, the person of the Redeemer, the work of the Holy Spirit, the future of the Church and of the world, the second advent of Christ, the resurrection, the judgment and its

final sentence, are exhibited or discussed as opportunity demanded.

2. **The development of his system.**

We have observed in Paul's life a progress in the statement of truth corresponding with the progress of events. The earlier writings dealt chiefly with the way of salvation, and the latter with the person of Christ and his relation to the Church.

The pressing question at first was that of the rights of Gentiles in Christ. This led to a statement of the natural state of man as one of sin and guilt; the purpose of the Mosaic law as a schoolmaster to bring men to Christ; the work of Christ as providing righteousness; salvation through faith, upon condition of which the righteousness of Christ is imputed to men; the relation of the believer to the law as one of freedom so far as the law is viewed as a means of salvation, but as also one of obedience in Christ and for his sake; the nature of Christian life as produced by Christ's Spirit and likened unto him. These doctrines were finally elaborated in Romans. Early in the same period also the needs of the Thessalonian Church called out a partial statement of "the last things," and contact with heathen philosophy and idolatry led to a statement of Christian theism and the elements of natural religion.

Latterly, however, the question turned on the method of Christian life in contrast with ascetic practices and fanciful speculations. This led to a fuller exhibition of Christ's person on both the divine and human sides (Col. i. 15–22; Phil. ii. 6–11), his sufficiency (Col. ii.), his exaltation and glory (Eph. i. 20–23; Phil. ii. 9–11), his relation according to the counsels of God to the Church (Col. i. 18; Eph. *passim*), and, in consequence, the spiritual nature of a life of faith (Col. iii; Phil. iii. 13–21; Eph. iii. 14–19).

Finally, in the Epistle to the Hebrews—which, whether by Paul or not, completed his line of thought, and was certainly a production issuing from the Pauline circle—the harmony between the Mosaic system and the Pauline statement of the gospel was shown; the former being proved by its symbols to contain the latter, and the latter proved to be the completion of the former. Paul may therefore be justly called the apostle of faith, but only in the sense that he most fully unfolded the reason for, and duty of, faith.

3. **His relation to other apostolic writers.**

To appreciate Paul's theological position in apostolic history we must compare him with other apostolic writers or schools of Christian thought, both preceding, contemporaneous and subsequent.

(*a*) From the brief doctrinal statements which remain from the early Jerusalem period of the Church (preserved in Acts), Paul's position is distinguished as being that development of the truths then announced which was involved in the differences between Christianity and Judaism.

(*b*) From the position of James, Paul's is distinguished by its exhibiting the gospel as "the end of the law" to the believer through the final revelation given by God in Christ, whereas James exhibits the gospel in its fulfillment, through Christ and Christians, of the law. Both led to the same result, but from different sides, and completed each other's view.

(*c*) From the position of Peter, Paul's is distinguished by its laying less stress on the gospel as the fulfillment of prophecy, and by being fuller in the formal and methodical statement of truth. Paul and Peter in their epistles approach very closely to the same point of view, though still from different sides.

(*d*) In distinction from John, Paul proceeds in his state-

ments of truth from the condition of man and his relation to the moral law, rather than from the nature of God and his revelation of himself in his Son. Paul lays the foundation of Catholic Christianity, John assumes and completes it. Paul deals more with the legal methods of salvation; John, more with the substance of truth contained in "God in Christ," which only a later generation than Paul's would naturally call for. Paul, with James and Peter, prepared for John's theological position.

These distinctions, however, should be carefully guarded. They are real. The three earlier schools, or at least two of them, appeared even at the time to be quite distinct from each other, and by some extremists the distinction was made a difference. But their substantial harmony was complete, and was acknowledged by their leading men. The Spirit in the Church, in time, united their various modes of statement into a common creed.

4. **Value of Paul's theological system.**

Since it treated of the way of salvation most fully, and from the standpoint of man as man, Paul's theological system has been of prime importance in the history of the Church. Hence its power in all those ages in which Christianity has been most aggressive and progressive. It gives the death-blow to ritualism and ecclesiasticism by preaching the moral responsibility of individual men and salvation by personal faith. This is its mission, and herein is its value.

IV. Paul's Character.

The result of our studies has been to give a very exalted estimate of the apostle himself. There have been few men whose lives so thoroughly command admiration. We have discovered in him endowments of the highest and most va-

ried kinds: a strong and acute intellect united with all the tenderness of womanly love for his spiritual children; stern convictions blended with wide sympathies, kindliest charity, and readiness to yield the non-essentials for the sake of peace; distinct theological opinions, with a clear sense also of the worth of the opinions of his fellow-Christians.

We have seen his versatility of genius, his power to adapt the gospel to the needs of both friend and foe, his courage under the most trying circumstances, his fertility of resources in dealing with the wants and errors of his converts. We have studied the vast work which he accomplished and the innumerable difficulties by which he was beset, and we have found scattered through the narrative of his life intimations of personal fears and troubles which bring us into closer sympathy with him and increase our admiration of his success.

We have beheld also the fullness of his Christian life, his love of Christ, his devotion to the interests of men, his rich spiritual experiences (2 Cor. xii. 1, etc.), his trust in divine grace and protection, his desire for the presence of his Lord, his clear perception of every Christian duty, his enthusiasm in the service of the gospel. It is impossible to present in one view a perfect portrait of the natural character and Christian virtues of Paul. Grace united with his original endowments to exhibit in his life-work and in his personal character her noblest illustration of aggressive religious zeal, coupled with specific dogmatic teaching, and tempered by a broad grasp upon the whole truth, with charity toward all mankind.

LESSON XXIV.

REVIEW OF PAUL'S LIFE AND LETTERS.

I. How to Prepare the Review.

1. Recall and recite to yourself the subjects of the eleven lessons.

2. Rehearse the divisions of each lesson.

3. Trace on the map the scenes of Paul's labors.

4. Trace on the map the three missionary journeys of Paul.

5. Recall the incidents in the apostle's labors at each place.

6. Trace his voyage to Rome, giving its incidents.

7. Trace the probable journeys of Paul after his first imprisonment.

8. Give the name and date of each of Paul's epistles.

II. Chart.

OUTLINE CHART OF PAUL'S LIFE AND EPISTLES.

A. D.	Periods.	Places.	Events.	Epistles.
1	I. PREPARATORY. From birth	Tarsus.	Birth, Acts xxii. 3.	
		Jerusalem.	Education, Acts xxii. 3.	
		Damascus.	Conversion, Acts ix., xxii., xxvi.	
		Arabia.	Retirement, Gal. i. 17.	
		Jerusalem.	Visit to apostles, Acts ix. 26–30.	
		Tarsus.	Waiting, " "	
46	To apostolic work.	Antioch.	Early labors, Acts xi. 25, 26.	
46	II. FIRST MISSIONARY JOURNEY. From departure from Antioch, Acts xiii. 4,	Cyprus.	Sergius Paulus, Acts xiii. 12.	
		Antioch.	First extant sermon, Acts xiii. 16, etc.	
		Iconium.	Success, persecution, Acts xiv. 1–6.	
		Lystra.	Stoned, Acts xiv. 19.	
47	To return, xiv. 26.	Derbe.	Preaching, Acts xiv. 21.	
51	III. SECOND MISSIONARY JOURNEY. From second departure from Antioch, xv. 40,	Troas.	Gospel for Europe, Acts. xvi. 9, 10.	
		Philippi.	Labors, sufferings, " " 12–40.	
		Thessalonica.	" " " xvii. 1–9.	
		Berea.	" " " " 10–14.	
		Athens.	Paul on Mars' Hill, " " 19–34.	
53	To second return, xviii. 22.	Corinth.	18 months' toil, " xviii. 1–18.	1st and 2d Thessalonians, A. D. 53.
54	IV. THIRD MISSIONARY JOURNEY. From third departure, xviii. 23,	Galatia.		
		Ephesus.	Three years' work, xix.	Galatians, A. D. 53.
				1st Corinthians, A. D. 57.
	To arrival in Jerusalem, xxi. 17.	Corinth.		Romans, " 58.
58		Philippi.		2d Corinthians, " 57.
58	V. FIRST IMPRISONMENT. From arrival in Jerusalem	Jerusalem.	Paul's defence, Acts xxii. 1–21; xxiii.	
		Cæsarea.	{ Before Felix, xxiv. } Before Festus and Agrippa, xxv., xxvi.	
		Malta.	Shipwrecked, xxvii.	
	To release from captivity.	Rome.	. . . . .	{ Philemon, A. D. 62. Colossians, " 62.
63			Released (probably), 63.	" 62. Ephesians, " 62. Philippians, " 62.
63	VI. RELEASE AND MARTYRDOM. From release to	Macedonia.	Phil. ii. 24; 1 Tim. i. 3.	1st Timothy, A. D. 67.
		Asia Minor. (Ephesus.)	1 Tim. i. 3; 2 Tim. iv. 20.	Titus, A. D. 67.
		Spain.	Rom. xv. 24–28.	
		Nicopolis.	Tit. iii. 12.	
68	His death.	Rome.	**Beheaded under Nero, A. D. 68.**	2d Timothy, A. D. 68.

Europe.

LESSON XXV.

JAMES AND HIS EPISTLE.

Student's Personal Research.

1. *Sources of information.*—(1) Scripture: Mark iii. 18; Matt. x. 3; Luke vi. 15; Acts i. 13, 14; Matt. xiii. 55; Mark vi. 3; Matt. xii. 46; Mark iii. 31; Luke viii. 19; Matt. xiii. 56; John ii. 12; vii. 5; entire Epistle of James; Gal. i. 19; ii. 9; Acts xv. 13–22.

(2) Kitto's *Biblical Cyclopædia; Westminster Bible Dictionary;* Andrews's *Life of our Lord,* pp. 104–116; Lange's *Commentary: Introduction to the Epistle of James;* Alford's *Greek Testament; Introduction to the Epistle of Saint James: Princeton Review,* Jan., 1865; Schmid's *Biblical Theology of the New Testament.*

2. *Questions,* answers to which are to be written out:

(1) How many and who of the name of James are mentioned among Jesus' disciples?

(2) State the question concerning the brethren of our Lord, and the arguments urged by the different sides.

(3) Who was the James mentioned in Acts xv. 13–22, Gal. i. 19 and Gal ii. 9, and the author of the epistle?

(4) Give a brief account of what is known of him before and after the Council at Jerusalem (Acts xv.).

(5) Give date, design and divisions of the Epistle of James.

(6) The character, doctrinal position and mission of James.

I. His Person.

The question who was the James mentioned in Gal. i. 9; ii. 9; Acts xv. 13, and the author of the epistle which bears his name, is pronounced by Neander to be the most difficult in the apostolic history, and one which is not yet decided. (See sources of information above (2).)

Authorities are divided between the view that he is the

same man as James the son of Alpheus, called in Mark xv. 40 "James the Less," and the view that he is a third-named James, known as "the brother of the Lord." Strong arguments are adduced in favor of each.

The reasons given for the opinion that he was a different James from the apostle James, the son of Alpheus, are—

1. After all the long controversy it seems to many more natural to understand the terms "brethren of the Lord," "brother of the Lord," and "his sisters" in their obvious sense as meaning literal brothers and sisters of Jesus, having the same mother, Mary. If this is true, James, "the brother of the Lord," could not have been James, the son of Alpheus.

2. "James the son of Alpheus" was an apostle, but it is stated (John vii. 5) that "neither did his brethren believe on him," therefore he could not have belonged to those called "his brethren."

3. In Acts i. 13, 14 Luke mentions by name the apostles, and among them James the son of Alpheus, and adds, "they all continued with one accord in prayer and supplication with the women and Mary, the mother of Jesus, and *with his brethren.*" He thus distinguishes between James the son of Alpheus and the Lord's brethren.

4. The fact that after the martyrdom of James the Greater (son of Zebedee, Acts xii. 2) we read of only one James, is explained by these men in the same way as the silence concerning other apostles whose names never occur after the catalogue in Acts i. 13.

5. Neander and Winer claim that Paul's language in Gal. i. 19 does not necessarily mean that James the brother of the Lord was an apostle, but may be translated, "But other of the apostles saw I none, but I saw James the Lord's brother."

6. The fact that one not an apostle should have occupied so commanding a position as Acts xv. 13–23 gives to James is thus explained by those advocating this view: He was the brother of Jesus, residing in Jerusalem, and of such reputation even among the Jews that he was called "the Just" on account of his eminent virtue. For these reasons James the brother of the Lord, though not an apostle, occupied a place in the circle of inspired leaders of the early Church. In this way he became virtually an apostle.

In favor of the opinion that James, the author of the epistle, was a literal brother of our Lord, and therefore not James the son of Alpheus, among recent commentators are Neander, Greswell, Wieseler, Alford, Stier, Schaff, Meyer, Winer, Ewald, Lechler, Owen. Prof. Berschlag, in the *Studien und Kritiken*, January, 1874, ably reviews the entire subject, and gives it as his opinion that the epistle was written by James the brother of our Lord, whom he distinguishes from both of the apostles of that name.

Among those who hold the opposite opinion—that James, the author of the epistle, was James the son of Alpheus and cousin to the Lord, sometimes called "brother"—are Lange, J. Addison Alexander, Ellicott, and Prof. C. W. Hodge, Lardner, Pearson, Eichorn, Hug, Guericke, Gieseler, etc., etc.

Whether "James the brother of our Lord" was an apostle or not, the fact remains that on account of his relationship to our Lord, and his character, wisdom and piety, he was a man of apostolical authority (Gal. i. 19; ii. 9).

II. His Life, Doctrinal Position and Work.

1. His life.

Most of the facts known of the life of James the brother of our Lord have already been adverted to in the discussion of who he was.

Hegesippus, a converted Jew of the second century, says that James the brother of our Lord undertook the govern-

ment of the Church along with the apostles. He describes him as leading a life of ascetic strictness, and as held in the highest veneration by the Jews.

In the apocryphal Gospel to the Hebrews, James is said to have been thrown from a pinnacle of the temple, and then assaulted with stones, and at last despatched by a blow on the head with a fuller's pole.

2. The doctrinal position of James.

If Peter is the apostle of *Hope*, Paul the apostle of *Faith*, and John of *Love*, James may be called the champion of *Good Works*. His central truth is that Christianity is a **life of righteousness**, a doing of the word, and not a mere hearing of it (James i. 22). According to James, salvation is a new life coming from God through a faith that always shows its reality by works, and this life is begun and sustained by the Christian word of truth (James i. 18). The doctrinal position of James is the presentation of Christianity as essentially a fulfillment of the Old Testament in its moral and ethical elements, as that of Peter was the presentation of the fact that Christ was the Fulfiller of all the Old Testament prophecies in his person, life, death and resurrection.

If James was indeed a literal brother of the Lord, he did not at first believe on him (John vii. 3–10), and the words of Schmid (see his *Biblical Theology of the New Testament*, p. 362) are interesting, if they are not precisely justified by facts: "They [the Lord's brethren] were outwardly very near to Jesus, but this outward nearness became a mental wall of partition between them and the brother who was inwardly so specially exalted above them. James, used from his childhood to a faithful and strict piety, followed a moral and religious course peculiar to himself. . . . When, with his brethren, by means of Christ's resurrection, he was led to faith in him as the glorified Messiah, the more he held this *righteousness* as the essential matter. Now he perhaps experienced that in this faith he first became free, and was, as it were, begotten of God, but that it was no rude contrast

to his previous state, in which, more or less unconsciously, he had derived somewhat from the fullness of Jesus Christ."

3. James's work.

As we have seen, James occupied a position among the most influential of the leaders of the Church at Jerusalem. Peter charges those to whom he went after his deliverance from prison, "Go show these things unto James and the brethren." At the Jerusalem Council (A. D. 5) James is the distinguished speaker, and his remarks close and decide the discussion (Acts xv.).

His was the work of mediating between the liberty of the Gentile Christians and the legal prejudices of the Jewish Christians. This, we may say, was his life-work—to keep the door of Christianity open to the Jews. Strict in morality and zealous for the Old Testament law, "he is the representative of Jewish nationality and custom in its Christian transformation and transfiguration. He was the last and most engaging expression of the gospel to the Jewish people." By his whole life and very appearance (Hegesippus says, "he was a Nazarite; he drank not wine or strong drink, nor did he eat animal food; a razor came not upon his head," etc.) he was fitted to impress the Jews. He thus could live in Jerusalem, not only as one of the leaders of the Christian Church, but as "James the Just," highly esteemed among the Jews themselves. Thus God adapts the individual to his mission.

III. The Epistle of James.

The seven letters, one of James, two of Peter, three of John and one of Jude, are called Catholic Epistles—

A. Because they are circular letters sent to a large number of churches.

B. Some say they are called Catholic, or *general*, because their subjects are general.

1. **Canonicity.** Causeless doubts of its right to be received as part of the canon of Scripture arose from uncertainty as to its author, the absence of any material for use in controversy, and misunderstanding of its doctrinal meaning. Luther self-sufficiently rejected it because he erroneously supposed it to teach a different doctrine of justification from that taught in Romans and Galatians. But the early fathers—Clement of Rome, Hermas, Irenæus, Athanasius, Clement of Alexandria, Origen, Eusebius and Jerome—all quote from it as from an inspired epistle.

2. **Date.** Probably about 62 A. D.

3. **Persons addressed.** To the twelve tribes which are scattered abroad, "my brethren;" they were Jewish Christians of whom James was the acknowledged leader. These were being persecuted by unbelieving Jews (i. 2–4; v. 7–11). They were in danger of losing faith and falling away (i. 5, 8; v. 11, 12); of forgetting God's purpose; they were oppressed by the rich (ii. 1–13; v. 1–6).

4. **Design.** The object of the epistle is practical. It was to present Christianity as the perfect law of liberty (i. 25). Many have understood the Epistle of James as designed to be corrective of, and supplemental to, the Epistles to the Romans and Galatians, and to counteract the Antinomian abuse of Paul's doctrine of justification by faith alone. It is certainly the chief design of this letter to hold up Christianity as a life, rather than as a dead orthodoxy, and to show that we must prove to ourselves and others the genuineness of our faith by good works. There is no contradiction between James and Paul. James was not an undeveloped Christian teaching salvation by works. He knew and held the Pauline doctrine of salvation by faith. His purpose was to meet

certain tendencies to error, to warn his hearers against certain temptations, and against vices common among the Jews, and against a dead formalism. He holds up the gospel as a new and higher law, and urges Christians to beware of a prevalent fanaticism. Its strictly moral and practical design accounts for the absence of doctrinal development.

The following passages show references to Paul's writings: James i. 3 to Rom. v. 3; James iv. 1 to Rom. vii. 23; James ii. 23 to Gal. iii.; James ii. 25 to Heb. xi. 31.

The key to the *agreement* of James and Paul is found in the *different senses* in which they use the three terms "faith," "work," "justification." The faith which James says cannot alone justify us (ii. 24) is a mere intellectual assent to truth, which even devils may have (ii. 19). But the faith which Paul says justifies us without the deeds of the law (Rom. iii. 28) is the faith which from its very nature works by love.

5. **The style** of this epistle is clear, forcible and eloquent. The language is excellent Hellenistic Greek. In this it is superior to that of any other book in the New Testament. It harmonizes with the character of James the Just that his style and language are elegant and pure.

LESSON XXVI.

THE EPISTLES OF JOHN AND JUDE.

Student's Personal Research.

1. *Sources of information.*—(1) The Scriptures: Matt. iv. 21; Mark xv. 40; xvi. 1; Matt. xxvii. 55, 56; Mark i. 20; Luke v. 10; John i. 35–40; xviii. 15; xix. 27; xx. 6, 8; xxi. 12; Matt. iv. 18–21; x. 2, 4; Luke v. 13–16; viii. 51; Mark v. 37; Matt. xvii. 1.; xxvi. 37; Acts iii. 1–8; iv. 5–12, 14–21; 1st, 2d and 3d John.

(2) *The Life and Writings of St. John*, by Rev. Dr. McDonald of Princeton; the articles on John in Kitto's *Biblical Cyclopædia*, by Tholuck; in Smith's and in *Westminster Bible Dictionary*; Schaff's *History of the Apostolic Church*, pp. 395–430; on the legends concerning John see Mrs. Jameson's *Sacred and Legendary Art*, i., 157–172, 5th ed.; also Lange's *Commentary on John*, pp. 1–15 of the introduction; *Westminster Normal Outlines*, Junior Course, pp. 61, 62.

2. *Questions*, to be answered in the student's own words in writing:

(1) Give an outline of John's life anterior to Pentecost.

(2) Give an outline of his labors after Pentecost.

(3) Sketch John's character.

(4) Compare John with Peter; with Paul; with James.

(5) What are the evidences of canonicity, the date, design, divisions and characteristics of the three epistles of John?

(6) Give an outline of Jude's life and his epistle.

THE APOSTLE JOHN.

NOTE.—We have already, in the Junior course of *Westminster Normal Outlines*, pp. 61, 62, considered the history of John. We shall in this discussion touch only upon his work and his writings.

I. HIS WORK.

1. From the ascension (A. D. 30) to his departure for Ephesus (about 65 A. D.), John resided at Jerusalem, being with Peter a pillar apostle. He had the charge of the mother of Jesus until her death. With Peter he worked miracles and guided the early Church. When Paul came to Jerusalem, in 50 A. D., he was welcomed by John into "the glorious company of the apostles." John had not yet gone to Ephesus when Paul was there in 58 A. D., neither was he in Jerusalem in 58, at the time of Paul's visit (Acts xxi. 18). He therefore must have left Jerusalem upon his apostolical labors in a wider field.

2. About the year A. D. 65, John fixed his residence at Ephesus, and remained there until his death, about 101 A. D.

From Ephesus as a centre John supervised the churches of Asia Minor.

Under Domitian, in the year 95, John was banished to Patmos, a desolate, rocky island in the Ægean Sea. Yet in banishment he was not cast out from God. To John on Patmos God sent the visions written in the Revelation (Rev. i. 1–9). Under the emperor Nerva, John was recalled to Ephesus, 96–98. McDonald says of this period (*Life and Writings of St. John*, p. 258), "We have now arrived at that point in the history when St. John was the only, or almost the sole, survivor of the apostles. He could not have been far from sixty-five years of age. James and Peter and Paul were no more. If Peter survived, or any of the others, it must have been in extreme old age or in some remote quarter of the globe, and John must soon have been left entirely alone, to continue some score and a half of years longer engaged in settling the foundations and extending the borders of the Christian Church."

His eye was not dim nor his natural force abated, and for at least the period of another human generation he was to be the acknowledged leader of the Christian Church. If hitherto he had seemed to be less prominent than Peter and Paul—"if" (as has been said) "Peter was appointed by the Lord to lay the foundation of the apostolic Church and Paul to build the main structure, then John, the apostle of completion, was to erect the dome whose top should lose itself in the glory of heaven."

The well-known story of his old age is, that when he was too old to preach he was carried by the young men to the church, where he was accustomed to say, simply, "Little children, love one another." When asked why he repeated these same words, he replied, "Because it is the command of the Lord, and if this only is done, enough is done."

"Full of days and honors, highly privileged and richly endowed, about the close of the century the disciple whom Jesus loved was summoned by the Master to resume their loving companionship."

NOTE.—It will be seen that we reject the story of Tertullian that, in the reign of Domitian, John was forcibly conveyed to Rome, where he was thrown into a cauldron of boiling oil, which had no power to harm him.

II. HIS WRITINGS.

1. The First Epistle of John.

(1) **Author.** Polycarp, a disciple of John, who suffered martyrdom A. D. 168, quotes this epistle. Eusebius refers to it. The Muratorian fragment (supposed to have been written about A. D. 170) contains this epistle. The Peschito version, of the same age as the Muratorian Canon, also contains it. After the beginning of the third century it has witnesses in Irenæus, Tertullian, Clement of Alexandria, Origen and Cyprian. The external evidence is confirmed by an examination of the epistle, which in its thoughts, expressions and modes of diction proves itself the production of the same writer as the Fourth Gospel.

(2) **Date.** It was written probably about A. D. 90, after the Gospel, and at Ephesus.

(3) **Design.** It is stated in 1 John i. 4, "These things write we unto you, that your joy may be full." V. 13: "That ye may know that you have eternal life."

(4) **Divisions.** Luther gives these as the chief points:

(1) The exordium (i. 1–4).

(2) Warning against the danger of moral indifferentism (i. 5–ii. 11).

(3) Warning against the love of the world, and Antichrist (ii. 12–28).

(4) A righteous life in brotherly love is alone consistent with the nature of Christians (ii. 29–iii. 22).

(5) Faith in Jesus Christ, the Son of God, is the divinely-authenticated foundation of the Christian life (iii. 23–v. 17).

(6) Conclusion (v. 18–21).

De Pressense (*History of the First Three Centuries*, p. 234) says: "Thus John, like Paul, at the very close of the apostolic age, plants with a firm hand the cross before the Church, as the lighthouse destined to shed its friendly light through all the storms through which she has to pass. The foolishness of the Crucified shall always be her wisdom, and all the efforts of false doctrine shall split on it."

2. The Second and Third Epistles.

(For author and date see outline on the First Epistle.)

The Design.

(1) *Of the Second Epistle.* To express to a Christian lady John's joy that her children walked in the truth, thus giving her his sympathy and encouragement, and to warn her against false teachers.

(2) *Of the Third Epistle.* To warn Gaius against the ambitious and domineering spirit of Diotrephes, who had slandered the author, to give notice of his coming speedily to remove such disorders, and to encourage Gaius to fearless care of the brethren.

III. Jude and his Epistle.

1. Jude, the Writer.

The writer speaks of himself as "the servant of Jesus

Christ and brother of James." It seems that this latter person was James the Just, "the brother of the Lord." (See lesson on James.) Jude was therefore, in our opinion, a real brother of Jesus, and the fact that he calls himself "the servant," and not "the brother," of Jesus Christ is explained by the other fact that spiritual relationship was superior to that of the flesh, and by the modesty of the writer. His designation of himself as the brother of James was on account of James' well-known person and position. Alford (*Greek Test.*, iv. 2; *Prolegomena*, 190) says that had such a designation as "brother of the Lord" been found in an address to an epistle, it would have formed a strong *a priori* objection to its authenticity, because it would have been foreign to the spirit and custom of the apostolic writers. Jude is mentioned in Matt. xiii. 55.

2. **Date of the Epistle.**

(1) The date and place of its composition are unknown, but from the fact that the writer refers to the "words which were spoken before of the apostles of our Lord Jesus Christ" as something already or nearly completed, it is supposed that Jude wrote *after* the most of the apostles had finished their labors. From the fact that, mentioning other fearful judgments of God (vs. 5, 6, 7), he does not refer to the destruction of Jerusalem, it is inferred that Jude wrote *before* that event.

3. **Its Contents.**

(1) It begins with an exhortation to "earnestly contend for the faith" (vs. 1–3).

(2) It then warns against certain men who had crept in unaware, who were both practically and doctrinally corrupt (v. 4).

(3) It adduces examples of God's fearful judgments against such men (vs. 5–7).

(4) It contrasts the irreverence and impudence of these dreamers with the humility of Michael (vs. 8–10).

(5) It fiercely denounces them (11–13).

(6) It quotes the apocryphal book of Enoch (consult Kitto's *Cyclopædia*, vol. i., p. 791), predicting the final judgment (vs. 14–16).

(7) It exhorts to faithful remembrance of the teachings of the apostles, and to more earnest efforts and prayers for personal holiness and the salvation of others from the snares of false teachers (vs. 12–23).

(8) It closes with a beautiful doxology to Christ (vs. 24, 25).

The likeness of this epistle to the Second Epistle of Peter is noticed by every reader.

LESSON XXVII.

Student's Personal Research.

For sources of information see preceding Lesson. Read carefully all the references to the Scriptures.

Write out answers to these questions:

(1) Give your opinion as to the author, date, design and characteristics of the book of Revelation.

(2) What were some prominent characteristics of the apostle John?

(3) Compare him with Peter, Paul and James.

(4) What was the distinguishing doctrine of John?

(5) Compare this with the doctrines of Peter, Paul and James.

THE REVELATION, CHARACTER AND DOCTRINE OF JOHN.

I. The Book of Revelation.

1. Its author.

It has been questioned, on internal evidence, whether this book was written by the apostle John. Some critics affirm that its style is so different from that of the Gospel according to John that it could not have proceeded from the same pen. But—

(1) Besides his calm, profound insight into truth, and a beautiful style and habitual peace in Christ, John had a nature of intense emotion, capable of flaming out into fiery indignation against wrong. (See Luke ix. 54; 1 John iv. 20; 2 John 10.)

(2) The subject-matter of the Revelation was given to John in a vision and while in the Spirit, and this will account for a difference in style.

(3) The circumstances of his exile on Patmos may have modified his style.

(4) The almost uniform testimony of the early Fathers points to the apostle John as the author of Revelation and to the canonicity of the book.

2. The date of the giving of the Revelation has been greatly controverted, one party holding to 68 A. D., or just before the destruction of Jerusalem—the other to 96 A. D. Among those who hold to the earlier date are some German and English scholars, with Moses Stuart, Macdonald, Cowles and Fisher. For the later date we have the testimony of Irenæus, who says, "It" (*i. e.* the Revelation) "was seen no very long time ago, but almost in our own generation, at

the close of Domitian's reign." Irenæus was taught by Polycarp, a disciple of John. This view is held by Trench, Alford, Vaughan, Schaff, Fraser, Barnes, etc., etc.

3. Design.

Macdonald (*Life and Writings of St. John*, p. 172) says: "The great design of this book was to support the faith of God's persecuted people. As if the writer of it had said, 'Fear not; the persecuting powers under which you now suffer, the Jewish and the pagan, will soon be destroyed. Hold fast that precious faith which thou hast received, that no man take thy crown. Behold, I come quickly. And although other enemies may arise in future times, let the Christians of those times find consolation in this, that all foes are destined to the same overthrow, and that Christ shall reign in glory for evermore.'"

Daubuz says: "The prophecy of the Revelation was designed that when men should suffer for the name of Christ they might here find some consolation both for themselves and the Church; for themselves, by the prospect and certainty of a reward; for the Church, by the testimony that Christ never forsakes it, but will conquer at last."

Dr. Adam Clark says: "The book of the Apocalypse may be considered as a PROPHET, continued in the Church of God, uttering predictions relative to all times, which have their successive fulfillment as ages roll on; and thus it stands in the Christian Church in the place of the succession of prophets in the Jewish Church, and by this special economy prophecy is still continued, is always speaking, and yet a succession of prophets rendered unnecessary."

The one grand theme of the whole book is, *The Lord is Coming.* Everything in it rushes toward this as the consummation for which "the whole creation groaneth and travaileth in pain." Seals are broken, trumpets sound, vials are poured out, angels swiftly fly, lightnings and thunderings proceed out of the throne, the Conqueror appears on his snow-white horse with his glittering two-edged sword. The meaning of all is, *The Lord is Coming.* "Amen. Even so come, Lord Jesus," is the response of the entire Church.

4. Division of its contents.

With diffidence we offer the following scheme of division:

I. *The Introduction* (chaps. i.–iii.).

1. The title and address (i. 1–8).

2. The description of the glorified Jesus (i. 9–20).

3. The seven epistles to the seven churches of Asia (ii. 1 –iii. 22).

II. *The Visions* (chaps. iv.–xxii. 5).

1. The beginning of the judgment (chaps. iv.–ix).

(1) The book with its seven seals, which only the Lamb could open (iv., v.).

(2) The seven seals are opened (vi. 1–viii. 5).

(3) Six trumpets sound the approach of the judgment (viii. 6–ix. 21).

2. The judgment (x.–xxii. 5).

(1) Two episodes: One of a mighty angel with a book in his hand (chap. x.); the other of the warning of Jerusalem before the seventh trumpet (chap. xi.).

(2) The enemy of the Church (xii., xiii.).

(3) The seven vials poured forth, or the judgment itself (xiv.–xvi.).

(4) The fall of Babylon (xvii.–xix.).

(5) The consummation of the judgment (xx.).

(6) The New Jerusalem (xxi.–xxii. 5).

III. *The Conclusion* (xxii. 6–21).

II. Character of John.

1. **Possessed a profound insight into truth.** Paul excelled in logic and argument, John in faultless intuition. John was a *seer*, while Paul was a *thinker*.

2. **John was of a retiring and contemplative nature.** While Paul is the highest representative of the active Christian,

"going about doing good," John, like Mary of Bethany, is a representative of the meditative and devotional Christian. John seemed to live more among the unseen realities than among secular, or even spiritual, activities.

3. **John was "the disciple whom Jesus loved."** He had an affectionate nature, which was akin to the self-forgetting devotion, the self-surrender and constant love of a woman. Like Mary, John sat at Jesus' feet and heard his word. He was the apostle of Love, as Paul was the apostle of Faith and Peter of Hope.

As Abraham was called the Friend of God (as the Arabs say, "el Khulîl"), so John may be called the most intimate friend of Jesus, the chosen one of the chosen three. He returned Jesus' love with all his heart and soul and mind and strength. But it must ever be noticed that John had, with this feminine tenderness of heart, a masculine strength of mind and energy of character.

4. **Yet was John a "son of thunder."** His intense lovingness had its counterpart characteristic. Against error, wrong or hypocrisy John flashed out in fiery indignation. His love for Jesus made him intolerant of concession to the foes of Jesus. No one was sweeter in spirit to all sincere disciples—no one more decided against a Diotrephes or a Cerinthus. (See Luke ix. 49, 50, 53, 54; 1 John ii. 22; 2 John 10; 3 John 9, 10.) The whole book of Revelation is the inspired voice of the "son of thunder" predicting wrath against Christ's enemies. John could say with Jesus, "The zeal of thine house hath eaten me up."

5. **John, even in the "glorious company of the apostles," was pre-eminent for personal holiness.** He was the most steadfast at the crucifixion, and the first of the apostles at

Jesus' sepulchre. Adam St. Victor (one of the most eminent poets of the Latin Church) wrote a hymn on the evangelist John, one stanza of which Dr. Schaff says is "one of the finest and most musical ever written in Latin or any other language:"

"Volat Avis sine meta,
Quo nec vates, nec propheta,
Evolabat altius.
Tam implenda, quam empleta,
Nunquam videt tol secreta,
Purus homo purius."

"Bird of God! with boundless flight
Soaring far beyond the height
Of the bard or prophet old,
Truth fulfilled and truth to be—
Never purer mystery
Did a purer tongue unfold."

6. **John's humility and modesty are remarkable.** Every one has noticed that he avoids mentioning his own name in his Gospel. In the second and the third epistle he speaks of himself as "the elder," in Revelation he is our "brother" and "companion in tribulation."

LESSON XXVIII.

TABLE SHOWING THE PRINCIPAL DOCTRINES TAUGHT BY THE APOSTLES.

I. *The Gospel in its divergence from Judaism, represented by* PAUL.

1. Thessalonians (First and Second).—THE SECOND ADVENT:
   - (*a*) Its relation to *the pious dead.*
   - (*b*) Its *hindrance.*
2. Galatians, Romans.—THE WAY OF SALVATION:
   - (*a*) Presupposing *universal guilt.*
   - (*b*) Grounded on the *righteousness of Christ.*
   - (*c*) Received by *faith only.*
   - (*d*) Securing *free justification.*
   - (*e*) Truly and sincerely *offered to all.*
   - (*f*) Applied and *attested to the elect by the Spirit.*
   - (*g*) All flowing from *sovereign grace.*
3. Corinthians (First).—THE RESURRECTION.
4. Ephesians.—THE SPIRITUAL CHURCH:
   - (*a*) *Called of God in Christ.*
   - (*b*) *Redeemed and reconciled by Christ.*
   - (*c*) *One body in Christ.*
5. Colossians, Philippians.—THE PERSON OF CHRIST:
   - (*a*) His *divine pre-existence.*
   - (*b*) His *humiliation.*
   - (*c*) His *glorification.*
   - (*d*) His *sufficiency for Christian life.*
6. Pastoral Epistles.—CHURCH GOVERNMENT, DUTIES PERTAINING TO.
7. Hebrews.—THE GOSPEL THE INTENDED SUCCESSOR OF JUDAISM.
   - (*a*) *Divinity and ideal humanity of Christ.*
   - (*b*) *Priesthood of Christ.*
   - (*c*) *Christ the antitype of tabernacle.*
   - (*d*) *The power of a living faith.*

II. *The Gospel in its unity with Judaism.*

PETER.	*JAMES.*
THE GOSPEL THE FULFILLMENT OF PROPHECY. (*a*) *Jesus the Messiah, etc.* (*b*) *The Church the true Israel.* (*c*) *Christian life* wrought in us by Christ through the Spirit, according to the purpose of God the Father.	THE GOSPEL THE FULFILLMENT OF THE LAW. (*a*) *Gospel the law of liberty.* (*b*) The *word* the means of conversion and rule of life. (*c*) The *practical nature of faith.*

III. *The Gospel in its independent completeness, represented by* JOHN.

1. Gospel.—THE DIVINE "WORD."
   - (*a*) *Eternally pre-existing.*
   - (*b*) *Incarnate in Jesus.*
   - (*c*) *Manifesting eternal life, light and love.*
2. Epistles.—THE FELLOWSHIP OF CHRISTIANS WITH CHRIST AND GOD, shown—
   - (*a*) Toward God, *in light and righteousness.*
   - (*b*) Toward men, *in love.*
   - (*c*) *Certified by the Spirit.*
3. Revelation.—THE COMING OF CHRIST'S KINGDOM.
   - (*a*) *Secured by Christ's glorification and authority.*
   - (*b*) *The conflicts to attend it, and their issue.*
   - (*c*) *The heavenly Jerusalem which will complete it.*

PART II.

BIBLE-TEACHING.

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LESSON I.

THE HOLY SPIRIT.

CHRIST'S parting command to his disciples was: "Wait for the promise of the Father;" "Tarry ye in the city of Jerusalem until ye be endued with power from on high." So the teacher must wait for the manifestation of God's Spirit in special enduement of power. He must tarry at the mercy-seat until he realizes his absolute dependence on the Spirit—until this abiding realization shows itself in joyous surrender to Christ in trust, prayer, meditation and obedience—until the teacher is

> "Only an instrument ready
> His praises to sound at his will."

I. NEED OF THE DIVINE HELPER.

1. Realize that the third Person of the Trinity alone applies the redemption of Christ to souls.

(1). This Spirit is a person.

A. The personal pronouns are applied to him (John xiv. 15, 17, 26; xv. 7–14).

B. Can be grieved (Eph. iv. 30).

C. Must not be blasphemed (Matt. xii. 31; Mark iii. 29; Luke xii. 10); is equal with God, one with him (Matt. xxviii. 19; 2 Cor. xiii. 14).

(2) He alone applies the salvation of Christ.

A. Convicts of sin (John xvi. 8).

B. Regenerates (John iii. 5, 6; 1 John v. 4; Tit. iii. 5); quickens (John vi. 63; Rom. viii. 11).

C. Leads to Christ (John xvi. 7–14; 1 Cor. ii. throughout; John xv. 26; 1 John iv. 2).

D. He is the author of all grace in believers—*e.g.* love (Rom. v. 5); liberty (2 Cor. iii. 17); mortifying sin (Rom. viii. 13); joy (Rom. xiv. 17; Gal. v. 22; 1 Thess. i. 6); hope (Rom. xv. 15). Is an earnest of peace (1 Cor. i. 22; v. 22, etc.).

2. **Without the presence and help of God's Spirit the teacher can neither understand truth himself, nor realize it in his own experience, nor teach it unto others** (1 Cor. ii. throughout; 1 Thess. i. 5; 1 Pet. i. 12; John xv. 26; 1 John iv. 2; Isa. xi. 2; xl. 13, 14).

II. God is ready to give the Holy Spirit in gracious Baptism to the Teacher.

1. **Through Christ** (John xiv. 16, 26; xv. 26; xvi. 7).
2. **In answer to prayer** (Eph. i. 16, 17; Acts iv. 31).

III. The Baptism of the Holy Ghost is to be sought by the Teacher as the indispensable and all-sufficient Preparation for Work.

1. **This baptism is promised** (Luke iii. 16; Acts i. 4, 5, 8).
2. **Given at Pentecost** (Acts ii. 1–4; iv. 31).
3. **Is all-sufficient** (1 Cor. xii. 8–10; 1 John ii. 20; Phil. iv. 13).

4. **This baptism of the Spirit will not lead to neglect of means**—*e. g.* prayer, study of the word, effort (Phil. ii. 12, 13; Acts i. 8).

5. Experimentally realize that the **requisites for obtaining** this baptism are—

(1) Appreciation of it as the greatest blessing (Acts i. 14).

(2) Concentrated desire for it (Jer. xxix. 13).

(3) Putting away of sin (Ps. lxvi. 18).

(4) Persevering prayer (Luke xi. 11; Acts i. 14; iv. 31; Jude 20).

(5) Searching the Scriptures (John v. 39).

NOTE.—Conduct this exercise as a *Bible Conference*, introduced by a brief, earnest prayer, and closed by several brief prayers. Study carefully each Bible reference.

LESSON II.

THE CALL OF GOD TO TEACH.

I. IS THERE A DIVINE VOCATION TO THE OFFICE OF SABBATH-SCHOOL TEACHER?

1. All Christians are not called to teach in the Sabbath-school.

(1) Every Christian is, in a sense, to be a teacher of others. "Let him that heareth say, Come." The teaching of all nations is not left to a part, but to all of the Church. Whatever any believer knows of Christ or his word he is bound to minister to others according to his ability (Num. xi. 29; Matt. xxv. 14–30).

(2) But every Christian is not to hold the office of Sabbath-school teacher.

A. If *all* were teachers, where were the scholars? (1 Cor. xii. 17). All are to be *in* the Sabbath-school, but most are to be there as learners.

B. All are not qualified to teach.

C. There is no need that all should engage in one form of Christian labor (1 Cor. xii. 29).

2. **The selection of teachers is, primarily, with God.** He alone knows the heart; he alone qualifies for the work.

3. **Every Christian's life-work is the allotment of God.** Mark xiii. 34: "To every man his work." Recall the vocation of prophets, apostles, ministers, etc. As in these great instances, so in all—he that does the work of God must be called of God to that work. To teach in the Sabbath-school the Christian must have a call from God, as certainly as he who would preach in the pulpit (Eph. iv. 11).

II. What are the True Signs of a Call of God to Teach?

1. **The possession of love for Christ.** We discard the idea that any one not effectually called to be a Christian is called of God to be a Christian teacher. No one who cannot reply to the words of Christ, "Lovest thou me?" as Peter did, "Lord, thou knowest all things—thou knowest that I love thee," can be commissioned, "Feed my sheep," "feed my lambs." We must be able to say, "I believed, therefore have I spoken" (Ps. cxvi. 10; Luke xxii. 32; 2 Cor. iv. 13).

2. **The possession of the necessary aptitudes.** These may be divided into *talents* and *acquirements*. What these should include, or in what degree every teacher must have talents and acquirements, we cannot definitely determine. Every one entering this office must have some aptness to teach, some common sense, some experience, gentle manners and

loving affections, and sympathy for souls. There is room in Sabbath-school work for almost every grade of talent and knowledge. Those with very meagre ability can find a work adapted to them, and there will be use for the highest powers and profoundest learning.

3. **Recognition by the pastor** and the church authorities, superintendent and experienced Christians, of the fact that the person possesses these signs.

4. **Providential leading** to a special school and class, either already formed or that may be gathered.

5. **Actual success** in winning souls.

Normal Drill.

1. What is the meaning of a "call of God to teach"?
2. What reasons are there for saying all Christians are not called to teach in the Sabbath-school?
3. Who primarily selects and calls Sabbath-school teachers?
4. What argument for a divine vocation for the teacher is drawn from Mark xiii. 34, and the call of apostles and prophets?
5. What is the first requisite of a call of God to teach?
6. Why is aptitude for teaching indispensable to a true call?
7. Give three other signs of a true call.

LESSON III.

THE TEACHER'S PERSONAL CHARACTER.

NOTE 1.—By personal character I mean the sum-total of what the man is—the aggregate of his beliefs, his morals, his manners. The character means "the manner of spirit" he is of. It is made up of the thoughts he has, the disposition and affections he harbors, the words he speaks, the deeds he does. It embraces all *the man is at heart and in his life*, secret, social and public.

NOTE 2.—In what I say concerning the force of character I do not underrate the importance of intellectual and educational preparation.

I. Influence of the Teacher's Personal Character.

1. **Mark its unconscious influence.** There ever radiates from a genuinely holy soul a light as from God. A pure life shines as Stephen's face did when "all that sat in the council looking steadfastly on him, saw his face, as it had been the face of an angel." Such a person, without knowing it, is constantly teaching in a way that is irresistible. He is a "living epistle known and read of all men."

2. **Such a character wins confidence in the person,** and this gives force to his words. Dr. Calderwood, writing of secular teaching, says: "If all this be admitted, it must be clear that weight of moral character is essential for high success in teaching. The teacher can exercise an influence over the scholars only according to what he is in himself; he cannot lift them higher than he is himself, or induce them to attempt to reach an eminence which he is not himself striving to attain. Far above any other consideration as a pledge of success in professional work is a possession of high moral character." A good character acts on our teaching as the reflector acts on the flame in the headlight of a locomotive; it intensifies and increases its power. A bad character drives the soul from God at the very moment when in words its possessor may be pointing to Christ.

3. **The most powerful evidence of Christianity is the holy life** of a really Christian soul. The character of Jesus is the best argument for his divinity.

4. **The history of the Church** shows not one man who accomplished great results in teaching the Bible who was not eminently holy.

II. Elements of Christian Character.

1. **The total, loving, irreversible self-surrender of the entire**

person to Christ (Rom. xii. 1; Matt. x. 37, 38; Luke ix. 57–62; 2 Cor. v. 14–21).

2. **Consistency of life** every day and in every place—in little as well as great things (Matt. vii. 15–27; 1 Tim. iii. 1–7; James ii. 14–26).

Rom. ii. 1–29: "Thou therefore that teachest another, teachest thou not thyself?" This consistency is the effect of the indwelling of the Holy Ghost, of whom we studied in a former lesson.

3. **Earnestness in saving souls, arising from love.**

This includes a clear conception of the end to be attained, and an appreciation of its importance and a determined and persistent use of the means toward this end, relying on God's Spirit. (Recall the lives of Peter, of Paul, of John.)

4. **Courage springing from faith, and a consequent joy.**

Normal Drill.

1. What is meant by personal character?
2. Illustrate the unconscious influence of a good, and then of a bad, character.
3. Show how the life affects the instruction of a teacher.
4. How does a truly Christian life affect unbelievers?
5. How is surrender to Christ related to Christian character?
6. What is the second element in such a character?
7. The third? The fourth? The fifth?
8. Show the harmony of deep spirituality with earnest study.

LESSON IV.

THE TEACHER'S MOTIVES.

I. Necessity of True Motives.

1. **The motive determines the moral quality of actions.** To be right an act must be right in itself, and must be done with a right motive. Paul declares that without a true motive he would have been but "sounding brass," and even "nothing" (1 Cor. xiii. 1–3).

2. **Right motives give power and assurance** to the teacher. Tennyson's *Sir Galahad* says,

> "My strength is as the strength of ten,
> Because my heart is pure."

Christ said (Matt. vi. 22), "The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light."

3. **Right motives are permanent** in their influence, while the false are *transient*, easily exhausted in the face of temptation and difficulty (*e. g.* in the case of Judas, Simon Magus, Ananias and Sapphira compared with Peter, Paul and John). Probe your motives with the question, "What do I seek in teaching my class? Why do I teach?" Christ was accustomed to test his disciples concerning their motives in following him (Luke xiv. 26–35). The right motives should be wrought into our souls by self-examination, meditation and prayer until they fill and control our lives.

The work of a Sabbath-school teacher is an earnest work, and needs earnest motives to carry the teacher through it. It includes the conversion of souls to Christ and the train-

ing of the converted in Christ. It is a superhuman undertaking, and requires motives which take hold on "the powers of the world to come."

Such motives have formed the greatest workers of all ages.

> "Late saints and ancient seers
> Were what they were because they mused
> Upon the eternal years."

II. Nature of True Motives.

1. Negatively.

(*a*) Not a desire for man's honor, favor or praise (John v. 41, 44; xii. 43; Matt. vi. 5; Gal. i. 10; 1 Thess. ii. 4).

(*b*) Not a desire to display knowledge, educational skill or tact (1 Cor. viii. 1).

(*c*) Not a desire for society or respectability, nor any social reasons.

(*d*) Not by our works to purchase salvation or God's favor.

2. Positively.

(*a*) Constraining love of Christ (2 Cor. v. 14; John xxi. 15–17).

(*b*) Desire to glorify God (John xvii. 4; Col. i. 16; Rev. iv. 11).

(*c*) *Sympathy* with the perishing, the sinful, the ignorant, the young, the tempted, and *love* for them (Ex. xxxii. 32; Rom. ix. 1–3; 1 Thess. ii. 8).

(*d*) A desire to grow in grace and knowledge and in closer fellowship with Christ by teaching his word.

(*e*) Fear that neglect of this duty will bring the displeasure of Christ (1 Cor. ix. 16). "For necessity is laid upon me, yea, woe is unto me if I preach not the gospel" (Ps. xl. 9, 10).

(*f*) Respect unto the recompense of the reward, as Moses and Jesus (Heb. xi. 26; xii. 2), and Paul (1 Thess. ii. 19).

(*g*) Desire to fulfill our mission and the calling of God—to be able at last to say, "I have glorified thee on the earth; I have finished the work which thou gavest me to do" (John xvii. 4; xviii. 37).

LESSON V.

THE TEACHER'S TRAINING.

Questions.

On the subject of the training of teachers several questions naturally arise:—Is there a necessity for a movement for elevating the standard of teaching? Of adding to our already burdensome duties? What is the nature of this necessary training? How can it be secured? What is the Normal Class? How is normal-class work to be carried on?

I. The Need of Teacher-Training.

1. That the teacher needs training is evident from all the analogies of life.

(1) **Every trade and mechanical art requires a long and laborious apprenticeship from those who follow it.** We constantly make a distinction between skilled and unskilled workmen. You would not have a man make a coat for you unless he had served an apprenticeship in tailoring. You would not allow an unskilled bootmaker to make you a pair of boots. You would not select a mere novice at house-

building to construct your residence. Is not teaching also a useful art? Is it not building up the temple of God, building up character, clothing souls? Shall the world's mechanics prepare for their arts, and the soul-mechanics need no training?

(2) The same rule holds good in **the fine arts.** You want your face transferred to the canvas, that it may breathe your expression to dear ones when the original lies silent in the grave. You select an artist who has a trained brain, taste and hand. The teacher is a painter also, striving to transfer to living souls Christ's features, and to make these souls bear the image of the heavenly. Shall the mixer of earthly colors exceed him in thoroughness of preparation? What a careful training is given to the sculptor! How devoted and earnest is the toiler in clay and marble! "I have seen Michael Angelo," says a contemporary of that great artist, "at work after he was sixty years old. And though he was not very robust, he cut away from a piece of very hard marble in fifteen minutes more than three or four untrained sculptors could have effected in three or four hours—a fact almost incredible to any who had not witnessed it. Such was the impetuosity and the fire with which he pursued his labor that you would have thought the whole work would have gone to pieces. With one blow of his mallet he brought down pieces of marble three or four inches thick, and so close upon his mark that had he varied a hairbreadth there would have been danger of ruining the whole." If such is the power in sculpture of Angelo, who had arm and hand and mind trained—if he thus wrought for a corruptible crown—what ought not you to do for an incorruptible? You do not work in marble, that will at length crumble into dust. You do not labor in brass, whose chasing will in time wear out. You are not erecting material temples, as Angelo did,

which shall at last fall. You are a sculptor of immortal souls, making them into the fashion of Christ. If, then, the sculptor in marble subjects himself to a long training, will you enter upon no attempt at fitting yourself for your higher work?

3. **All the professions demand a general preparation** from those who pursue them.

(*a*) There are law-schools and lectures for the candidate for the bar. There are medical colleges to educate the young physician. There are normal schools to train the future teachers of our select and public schools. Why, then, should not the Sabbath-school teacher, who is a scribe in God's law, who ministers to souls diseased, who teaches the Science of sciences—how to live and how to die—require some general training?

(*b*) When we turn to the Bible for human analogies we find the same fact. Preparation is the secret of success. Moses —how God trained him by providence, study and his Spirit! How were the twelve apostles trained! Jesus himself taught them in a normal class for three years and a half. Paul was trained in Tarsus, in Jerusalem at Gamaliel's feet, and in Arabia.

(*c*) *Following this example, the Presbyterian Church has, at immense expense and pains, established theological seminaries for the general and special training of her future ministers.* Why should not the teacher of God's word, ofttimes not liberally educated, have means provided for his training?

(*d*) *We find successful workers* in the Sunday-school unanimous (so far as I know) in testifying to the pressing necessity for more thorough training of teachers. The "Sabbath-school assembly idea" means more complete preparation for teachers. Shall we doubt that God's Spirit has impelled Sabbath-school workers toward this method as the best thus

far found for preparing teachers to do better work for the Master?

(*e*) *If you could look into the heart of the earnest teacher* you would find there a longing for this very thing—more teaching-power, more efficiency in holding forth the word of life.

(*f*) *When we open our Bibles we find the inspired word emphasizing the duty of most thorough preparation for our work.*

To Timothy the preacher came the command, and it applies to all teachers as well: "Give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee. Meditate upon these things; give thyself wholly to them; that thy profiting appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

(*g*) If the ear of faith is open we can hear the song that "over there" is sung by the many "angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand and thousands of thousands, saying with a loud voice, 'Worthy is the Lamb that was slain to receive power and riches and wisdom.'" Yes, Jesus is worthy to receive *wisdom*—the very highest culture, the best and highest methods of *working* and *teaching*. The highest motive to earnest effort, the greatest power in working in the Sabbath-school, IS JESUS HIMSELF, desiring our very best. Unto him shall we be led by his infinite grace, to present ourselves living sacrifices, our souls enlightened and cultured to the highest state of efficiency and power.

LESSON VI.

THE TEACHER'S TRAINING (CONCLUDED).

II. THE TEACHER'S TRAINING INCLUDES KNOWLEDGE, EXPERIENCE AND PRACTICE.

1. **Knowledge.**

(1) *Of the Bible.*

A. Its construction, or its make-up as a book.

B. The evidences of its divine origin and inspiration.

C. The historical facts of the Bible.

D. General and special introduction to each book of the Bible.

E. The life of Christ.

F. The doctrines of the Bible.

G. The principles of Bible interpretation, with the helps to such interpretation as Bible geography, manners and customs, etc.

(2) *Of the true theory and methods of teaching the Bible.*

A. The true idea, relations, organization and management of the Sabbath-school, especially its oneness with the Church.

B. The best methods of instruction.

C. The human soul which we teach.

2. **Experience.**

(1) *Of God's providential care and discipline* in education by books, in business and home, of surroundings, in disappointments and sorrows, in social intercourse with men and the world. The true teacher's whole life is God's training in common sense, fitting him the better to deal with souls.

(2) *Of the Spirit's work,* convicting, regenerating, converting, sanctifying, comforting and sustaining by the word, and

"leading into all truth," enabling him to teach "in demonstration of the Spirit and of power."

3. **Practice in—**

(1) Independent study of the Bible-lesson.

(2) Teaching a class.

(3) Teaching under the supervision of able and approved teachers, followed by their criticisms and suggestions.

(4) Teaching under constant self-observation and self-criticism.

Dr. Thomas Arnold once said: "I prefer activity of mind and an interest in the work to high scholarship, for the one may be acquired far more easily than the other."

III. Means of Teacher-Training.

1. How shall this training be secured?

1. *By the Normal Class.* (The name is not important, but the thing itself—training of teachers—is essential to success in Sabbath-school work.)

This is a class designed to prepare teachers for their work, composed of actual and intending teachers, pursuing a regular course of instruction by means of text-books, drills and lectures on the matter and methods of Bible-teaching, led by the pastor, superintendent or other competent conductor.

A Normal Class differs from the Teachers' Meeting, which is particularly designed to give a special preparation for the next Sabbath's work, whilst the Normal Class is designed to give a general preparation for the work.

The theological seminary gives the candidate for the ministry a general preparation for his profession. When he enters on his pastoral duties his week-day studies must be pursued to fit him for the pulpit on each succeeding Sabbath.

The Normal Class is the teacher's theological seminary. The Teachers' Meeting is a review of his weekly study of the next Sabbath's lesson.

2. **Various methods of Normal Class work.**

(1) The *Teachers' Meeting*, which may be so conducted as to include (besides the lesson for the next Sabbath) general study of the Bible and the best methods of teaching.

2. A *regular Normal Class*, taking the time of an entire evening, the most convenient of the week. Two-thirds of the time may be devoted to the consideration of some topic of Bible-study, or what to teach, and one-third to Bible-teaching, or how to teach.

(3) *A School Normal Class*, composed of select young women and men, meeting at the same time as the Sabbath-school, and following the regular normal course.

(4) *The Seminary Normal Class* is organized in a male or female seminary, pursuing a course of normal study.

(5) *The Pastor lectures* on Sabbath evening on the normal lesson, and reviews the congregation upon it some hour of the week. This is substantially the method of Rev. Dr. Falconer of St. Louis.

NOTE.—For suggestions to Normal-Class conductors and students see *Westminster Normal Outlines*, Junior Course, pp. 5, 6, 7.

3. **The Teachers' Institute.**

This is a meeting of the teachers of the Sabbath-schools of a certain district for conferences, lectures, addresses, class-drills, specimen lessons and criticisms. Its success will depend upon the care expended on the programme, the selection and procuring of competent leaders, etc.

The advantage of a normal class over an institute is that the class is permanent or continued for a prolonged course, while the institute is, of necessity, brief.

4. **The Convention.**

In connection with Sabbath-school State, county, district or township conventions normal exercises for training teachers may be introduced to great advantage.

5. **The Sabbath-school Assembly.**

This is a large gathering of Bible-teachers devoting themselves for several days to study and preparation for their work by attending lectures, normal drills, etc.

6. **Private individual Normal work.**

Many who cannot enjoy the advantages of the stimulus and aid furnished by the Normal Class, Teachers' Meeting, Institute, Convention or Assembly, are by their personal diligence in study approving themselves unto God workmen that need not to be ashamed. Success in such study will largely depend on the following conditions:

A. A rigid adherence to a systematic division of time, allowing a certain portion each day for such study.

B. Choice of the best text-books.

C. Persistent endeavors to apply the knowledge of the principles of teaching acquired to the individual's weekly class-labors.

D. Much can be gained by an occasional visit to other schools and classes similar to your own.

E. Many hints in teaching can be gained by visiting good secular schools.

Normal Drill.

1. What three things are included in teacher-training?
2. What two departments of knowledge must the teacher master?
3. Give the items of Bible instruction.
4. What should the teacher know of the methods of teaching?
5. What experiences are used of God to train teachers?
6. What practice is necessary to train a teacher?
7. What is a Normal Class?

8. Distinguish it from an ordinary Teachers' Meeting.
9. Give five different methods of carrying on Normal Class work.
10. What are the object and methods of a Sabbath-school Institute?
11. Of a Sabbath-school Convention?
12. Of a Sabbath-school Assembly?
13. Give five rules for the teacher's training of himself by private study.

LESSON VII.

LESSON OR LECTURE—WHICH?

THE Sabbath-school has assembled; the opening services have been concluded; the superintendent has said, "Teachers will take their classes;" the Scripture selected is now to be taught to the class.

Shall this teaching be done in the form of a lecture or of a lesson? The decision of this question will determine the kind of preparation the teacher should make and the methods of teaching he should employ. The class-exercise should be a lesson, and not a lecture.

I. LECTURE OR LECTURE SYSTEM—

A method of giving instruction by formal expositions, generally written out and read to the learners. Hence the term "lecture" (from the Latin, meaning reading or something read). Lectures are, however, often extemporaneous, or delivered without previous preparation of the language. The lecture is given to a silent class. The lecturer dispenses with questions and answers, drill exercises, conversation, development of expression by the scholar, etc. The lecturer simply speaks, and the scholars simply listen and take notes. The lecture system of instruction may be advantageously used in the Sabbath-school—

1. Where the scholars are of mature and well-disciplined minds, and at the same time are—

2. Able to grasp knowledge without any effort on the teacher's part to secure their attention or awaken their minds;

3. And are able to arrange new ideas in their minds and apply them in practice;

4. Where the scholars appreciate Bible knowledge so highly that they need no stimulus from the teacher to engage in its study. It is evident that classes of such scholars are extremely rare in our Sabbath-schools;

5. When a class is organized as a lecture-class, and taught as such, for the purpose of bringing into the school those who, for various reasons, would not come if they were to be asked questions.

II. Advantages of making the Class Exercise a Lesson, with Question and Answer, Repetition, Drill, Conversation, etc.

1. It carries out the essential idea of education—viz., that it is a drawing out of the powers of the scholars. "The mind is an organism to be developed, not a vessel to be filled."

2. It carries out that which has been called the golden rule for teachers: "Never tell your scholars anything they should know, or they can be led to find out by judicious teaching." Mr. James L. Hughes says: "If only this one rule were carried out, the teaching in most schools would be revolutionized. Young teachers should repeat it every morning on their way to school, and ask themselves every evening wherein they have violated it. It will form a pruning-hook to cut away most of the errors in method, if it is intelligently used."

3. To the average class the lecture system is impracticable.

(*a*) It encourages a passive attitude of the scholar's mind, while this is the very state from which he should be aroused.

(*b*) The lecture plan furnishes no stimulus to study.

(*c*) The lecture plan furnishes no test by which the teacher can find out whether the scholar understands the lesson or not.

(*d*) The lecture plan does positive harm by repressing the scholar's power of thought. At best it can only make critics, ready to judge, but helpless to think or speak for themselves.

4. The lesson plan, with its questions and answers, its repetitions and drills, and its conversations, quickens the self-activity of the scholars.

The great aim of every teacher should be to teach the pupil to think—to draw out his thinking, feeling, willing power. Telling is not teaching. Lecturing or sermonizing is not teaching. The teacher should lead or guide his pupils through the gardens of knowledge, and show them which kinds of fruits are beneficial and which are injurious. He should show them the best means of obtaining the fruit, but he should not pluck it for them, eat it for them, digest it for them. He should teach them how to think—he should not do their thinking for them.

5. The lesson plan provides a test of the scholar's progress, makes him accurate in his understanding and expression, and develops his power of continuous thinking.

III. Cautions.

In conducting the lesson—

1. Insist on a thorough recitation from memory of the exact words of the Scripture and of the Catechism.

2. Beware of relying on repetition by the scholar of the explanation of the truths of the lesson committed to memory.

3. Insist on the scholar's rehearsing the lesson truths in his own words.

4. Beware of trusting to simultaneous answering. This method of answering (*i. e.* the entire class repeating answers in unison) is useful, but has danger attending it, chiefly that the teacher cannot detect the misunderstanding of the scholars.

5. Beware of attempting the conduct of a lesson unless you have made (*a*) thorough preparation of the words and ideas; (*b*) thorough preparation of the plan of teaching it, the questions to be asked, the illustrations to be used, etc.

6. Insist on such a thorough preparation of the lesson by the scholar as shall ensure in the recitation attention, liveliness and naturalness of tone of voice.

LESSON VIII.

HOW TO AWAKEN INTEREST IN STUDY.

NOTE.—The teacher's permanent success will altogether depend on his awakening an interest in the scholar in studying the Bible. This should be an interest which will remain, not only during the week, but, ever strengthening, during life.

I. MOTIVES.

To what principles in the human heart can the teacher appeal to arouse interest? These are of two kinds:

1. **Emulation** (meaning a desire of excelling others), *rivalry, competition.* The appeal to these by means of offering prizes, rewards, etc. should be made with the utmost caution, if at all. The principle of emulation in man needs

repression and control, rather than stimulus or development.

2. **The higher motives.**

(1) The love of knowledge. It is an axiom that the mind has an appetite for the proper kind of knowledge as certainly as the body has an appetite for the right kind of food.

Horace Mann said: "Mark a child when a clear, well-defined, vivid conception seizes it. The whole nervous tissue vibrates; every muscle leaps; every joint plays; the face becomes auroral; the spirit flashes through the body like lightning through a cloud." God has endowed our scholars with curiosity, and has connected the acquisition of knowledge with the keenest delight.

(2) The love of improvement. We can safely inspire our pupils with holy ardor for advancement,

> "So that each to-morrow
> Finds them farther than to-day."

(3) The love of approbation. Judicious praise is a right incentive and reward, and the desire for it a commendable motive.

(4) The love of usefulness. No man liveth unto himself; no man dieth unto himself.

(5) The love of right-doing. There is a conscience in every scholar, and if we can make each one *conscientious* in studying God's word, our end is reached.

II. The Methods.

1. The teacher must have thorough preparation, enthusiastic interest in the truth, thorough identification with the lesson.

2. His manner must be animated and natural.

3. He can use the surprise-power appealing to the curiosity of the class.

4. Interest is awakened by keen questioning.

5. Illustrations that illustrate awaken an interest in the subject.

6. The teacher must adapt his method to the class and to the individual scholar.

7. The teacher must vary his method to avoid monotony.

8. His words must be perfectly plain and lucid.

Normal Drill.

1. What do you mean by "interest in study"?
2. Show the importance of arousing it in the scholar.
3. What two kinds of motives to study are there?
4. Give your opinion of the use of emulation and competition, and your reasons for it.
5. What are the five highest motives?
6. Show the practicability of successfully appealing to these motives.
7. Give several methods of awakening interest in study.

LESSON IX.

STUDY OUT OF SCHOOL.

I. Why aim at it?

1. In the Sabbath-school there is time only for a short recitation. There is no opportunity for study in the school-hour. If the scholar does not study out of Sabbath-school, he does not study at all, and without study there is no improvement.

2. There can be no real recitation in the Sabbath-school, therefore, unless there has been study out of school.

3. The aim of the teacher should be to produce the desire and power in the scholar to study the Bible independ-

ently. The best of all teaching is to teach the scholar to think, to investigate for himself, to teach himself.

4. By inducing study out of school we take possession of many hours for Christ, we exclude much vain reading, and we throw a safeguard around the scholar to shield him from many assaults of the tempter.

II. **How can the teacher induce the scholar to study out of school?**

NOTE.—This is out of the question for an *indifferent* teacher, or for a teacher *unwilling himself diligently to study.*

1. In the class.

(1) By carefully instructing the scholar what he should study—*e. g.* the title of the lesson, the Golden Text, the memory verses, the lesson plan, the "P. P. D. D. D.," persons, places, dates, doings, doctrines. Carefully choose out of the lesson the things you desire studied, and distinctly announce beforehand to the class.

(2) By carefully showing the scholars how to study these particular things—*e. g.* how to commit to memory T., G. T. and L. P., memory verses, etc, how to use their reference Bibles and concordance (practice with them in the class). Show them how to use the Bible Dictionary and maps, etc. Show them how to ask themselves the questions and discover for themselves the answers. Show them how to review their own work.

2. By awakening an interest in the lesson for the next Sabbath.

3. By so teaching and questioning that the scholar shall feel that he is expected to have his lesson.

4. By encouraging those who have studied their lesson.

5. By assigning a particular point in the lesson to each scholar to investigate and report upon.

6. By writing letters stimulating to lesson study out of school.

7. By conversation and personal influence as you meet the scholars.

Normal Drill.

1. What is meant by "study out of school"?
2. Why is study out of school especially important and necessary in Sabbath-school work?
3. Give other reasons why the scholar should be induced to study out of school.
4. What means can the teacher use in the class to induce such study?
5. Illustrate the way in which you would show your scholar how to study next Sabbath's lesson.
6. What means can the teacher use out of class to produce this study?

LESSON X.

NEGATIVE RULES FOR METHOD AND MANNER.

I. For Method.

1. Do not dwell disproportionately on minor points—*e. g.* geography, manners, customs, etc.

2. Do not wander from the subject. "*Hoc age.*" Stick to your subject!

3. Do not prompt your pupils while hearing recitations.

4. Do not attempt to teach too many facts in one lesson. "A little at a time." Step by step.

5. Do not ask questions of the scholars in rotation.

6. Do not face each scholar in turn.

7. Do not name the scholar who is to answer before stating the question.

8. Do not point or look at the scholar to answer while stating the question.

9. Do not look fixedly at the scholar reading or answering.

10. Do not repeat a question for the sake of the inattentive.

11. Do not ask one of a large class to recite verses individually.

12. Do not assign next Sabbath's lesson without explaining it and showing the points you wish to be studied, and how they are to be studied.

13. Do not deem one presentation of a subject enough. Review. Repeat.

14. Do not do all the talking yourself.

15. Do not allow the bright scholars to monopolize your interest or instructions.

16. A golden rule for teachers: "Never tell a scholar what you can make that scholar tell you." (See Fitch's *Rules*, No. 2.) Mr. James Hughes* states it thus: "Do not tell anything the pupils should know, or can be led to find out by judicious teaching."

II. For Manner.

1. Do not be formal or frigid. "Whatsoever ye do, do it heartily, as to the Lord" (Col. iii. 23).

2. Do not continually repress the animation, curiosity or enthusiasm of the scholars.

3. Do not scold.

4. Do not grumble or complain.

5. Be not angry when questioned or controverted.

6. Do not betray a lack of energy or enthusiasm.

7. Do not lack sympathy or kindness.

* The author is indebted to this gentleman for many of the points in this Lesson.

LESSON XI.

DIFFICULTIES—HOW TO OVERCOME THEM.

I. The teacher sometimes finds a difficulty in getting the scholars to answer his questions.

1. *When he is teaching—*

(1) Make the questions clearer and simpler. Ambiguous and indistinct questions force scholars to guess at their answers or remain silent.

(2) By easy questions get all the scholars to answer at once (not too loudly); thus overcome backwardness and timidity.

(3) Use the elliptical method of questioning, to form in the scholars the habit of answering.

(4) Draw out backward pupils by very easy questions.

(5) Do not permit the better scholars to do all the answering. Put most of your questions to those scholars who are least disposed to answer.

(6) Vary your style and method of questioning.

(7) Never try to puzzle or confuse the scholar.

(8) Never make fun of any honest answer, even if it is wrong. Put the best construction on every answer.

(8) Praise effort as well as success in answering.

2. *When he is reviewing—*

(1) Induce the scholar to prepare his lesson. (See Lesson IX., on "Study out of School.")

(2) Recall again and again the facts you have taught.

(3) Never prompt, nor give a clue to the answer.

(4) Be lively and brisk in questioning.

II. **The teacher sometimes finds it difficult to induce his scholars to ask questions.**

1. Beware of doing all the thinking yourself, and leaving nothing for the scholar. Be suggestive rather than exhaustive.

2. Do not merely tell; rather teach, draw out; make your scholars think.

3. Induce your scholars to write out questions.

4. Assign to each scholar a part of the lesson on which to question you.

5. Leave an interesting point before finishing it. "Let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not" (Ruth ii. 16).

6. Beware of turning your class into a mere debating-club, but remember that the activity of your scholars' minds is a test of your success, and that you are not teaching well unless your scholars ask you a great many questions.

III. **The teacher finds it difficult to impress the lesson on the scholars.**

1. Leave generalities. Come to specific and practical points in your scholars' lives.

2. Teach fewer things. Impress what you do teach.

3. Repeat, drill, review! *Repeat, drill, review!* REPEAT, DRILL, REVIEW!

4. Apply each point as it comes up.

5. Make the scholars apply the general teaching.

6. As a rule, apply particular points to individuals privately.

IV. **Teachers often find the time for the lesson too short.**

NOTE.—The superintendent should conscientiously bring the teacher to the class exercise as soon as practicable; should guard him sacredly against

interruptions; and should give him as much time for the class exercise as can profitably be used.

1. The teacher should not take too much time on the introduction.

2. He should teach, not preach.

3. He should avoid digressions from the lesson.

4. Dwell upon each point in the lesson so long only as its relative importance requires.

5. Lose no time with incorrect methods of hearing verses recited.

6. Hear only the verses you assigned.

7. Remember that while you cannot inculcate all truth during the time of one lesson, you can in that short time incite your scholars to study all truth.

Normal Drill.

1. Let each teacher who has found difficulty in inducing his scholars to answer his questions hold up his hand.
2. How is this difficulty to be overcome?
3. Why is it difficult to induce scholars to ask questions?
4. How can you lead scholars to question you?
5. Whence arises the difficulty in impressing the lesson?
6. How can it be surmounted?
7. How can the short time of the class exercise be most economically employed?

LESSON XII.

SABBATH-SCHOOL ORDER, OR MANAGEMENT OF THE SCHOLARS.

I. Principles.

1. *Disorder in the Sabbath-school is inexcusable.* While it is as necessary, it is not as difficult, to preserve order in the Sabbath-school as in the day-school. The Sabbath-school

holds only for an hour and a half on one day of the week, and that the Sabbath day. The exercises are varied; the pupils are naturally on their best behavior; there is but a single recitation.

2. *Sabbath-school order is not a dull or listless silence,* but the systematic performance by each of his duty in a quiet manner. "Perfect order may be in harmony with quite an amount of noise." "Order does not necessarily mean repression."

3. *Sabbath-school order is based on—*

(1) The conscientiousness of the scholar.

(2) His confidence in, and respect and love for, the teacher. Penalties here are unknown. There is no appeal to present fear or force.

4. *The secret of Sabbath-school order is in the teacher,* his character and his qualifications. What the teacher is at heart and in his life, what he knows of the lesson and the scholar, his methods of teaching and his manners, will decide the order of the class.

5. *The government of the Sabbath-school should be—*

(1) Kind and beneficent, in contrast with harshness and imperiousness.

(2) Uniform, not variable.

(3) Impartial, equal to all.

6. While the superintendent is responsible for the order of the entire school, he is justified in holding each teacher responsible for the order of his class.

II. Means of Preserving Order.

1. **Negative.**

(1) Do not govern too much. The purpose of the Sabbath-school is to teach the Bible, and not to maintain order. Do not repress too much.

(2) Do not make many rules.

(3) Do not suspect your scholars, but rely on their Christian honor, and make them feel that you do.

(4) Do not habitually censure, and never ridicule your scholars.

(5) Never ring the bell to secure order. The bell should never be used in school except as a signal of motion or time. In general, never try to repress disorder by any loud noise.

Mr. Hughes says:

"1. The bell is often misused. It should never be a signal for order. It is a signal for time and movement.

"2. The bell should always convey the same signal to the whole school; it should never be rung for a single pupil or a few.

"3. Give only one 'time' signal, and wait till it is obeyed.

"4. Give one 'movement' signal, but repeat it if the movement is not well done."

(6) Do not grumble. "No teacher who scolds or sneers or grumbles can ever have the sympathy of his pupils, and without it he can never control them or secure their best efforts in their school-work."

2. Positive.

(1) Be what you would have your scholars think you are in heart, life and knowledge.

(2) Gain the confidence of your scholars. Genuineness begets confidence. By your genuine interest in them, by your genuine respect for them, by your thorough preparation, by your frankness and honesty, by habitual self-respect, make your scholars trust and respect you.

(3) Gain the love of your class. Love begets love. The "small sweet courtesies" will, when real, secure affection.

(4) Keep every scholar occupied every moment of the time.

(5) Win and hold the attention of the scholar.

(6) Combine firmness and decision with courtesy and gentleness. "*Suaviter in modo, fortiter in re.*"

(7) Train yourself into habits of perfect self-control as to—

A. Manifestations of anger or irritation.

B. Levity or moroseness of manner.

C. Manifestations of partiality.

D. Treatment of dull and disagreeable scholars.

LESSON XIII.

VISIBLE ILLUSTRATION.

For outline on "Illustration of the Lesson" see *Westminster Normal Outlines*, Junior Course, pp. 94, 95.

I. VARIETY OF VISIBLE ILLUSTRATIONS.

1. Blackboard, slate or paper illustrations.
2. Pictures, maps and charts.
3. Models and objects.
4. Dramatic action.

II. THE UTILITY OF VISIBLE ILLUSTRATION.

1. It charms the attention of even dull minds.

2. "The eye is one of the most important of the avenues through which the knowledge of the outside world enters the mind. Eye-Gate is well located, wide and much used. Whole caravans of knowledge pass through it daily."

3. "The things which are seen" make a quicker impression on the imagination and heart and memory than those which are not seen.

4. God's first revelation was by visible illustration in nature (Rom. i. 20; Ps. xix. 1, etc.).

5. Christ (Matt. xviii. 2) "called a little child unto him and set him in the midst of them." He said (Matt. xxii. 19), "Show me the tribute-money." All Christ's miracles have been called "parables in action."

6. The whole Mosaic ritual was a grand series of divinely-appointed "object-lessons," or visible illustrations and types of truth.

7. The prophets were accustomed under divine inspiration to use striking outward acts to impress truth. (See Jer. xiii. 1–11; Ezek. iv. 1–3, 4–13; v. 1–5; xii. 3–12; Acts xxi. 10, 11.)

III. Methods of using Visible Illustrations.

1. **Blackboard.** (Slate and paper in classes where a blackboard cannot be placed.)

(1) It can be used as a bulletin-board, to announce lesson, hymns, report of the school or class, church and other meetings.

(2) It can be used to present a picture or plan or outline of the lesson, and to aid in the review of the lesson.

A. Usually such a blackboard exercise should be simple.

B. Should be done in the presence of the class. When produced before the eye such an exercise is more interesting and impressive.

C. Should not be too elaborate.

D. Should not consist of mere symbols, lest it degenerate into a rebus or picture-puzzle.

E. Should grow as the lesson is developed—

(*a*) To aid in developing the lesson;

(*b*) Because scholars take an interest much more intense in what they see made or help make than in any other work, however elaborate and beautiful.

F. It is well to have every scholar draw the illustration for himself as the teacher draws it. This will fix attention and promote order.

Let each scholar be provided with blank paper, pad and pencil for this purpose.

(3) The *Round Lake Guide* points out the following blunders sometimes made by blackboard specialists:

"1. Too much time spent in producing blackboard effects.

"2. Too much attempt at display of artistic power.

"3. Too much effort at ingenuity of design.

"4. The exercises are too complicated.

"5. Some of the pictorial illustrations are inaccurate."

2. Pictures, Charts or Maps.

(1) These cannot be used as frequently as the blackboard.

(2) It will be well to keep them out of sight until you are ready to use them. You thus stimulate curiosity and gain by the surprise-power.

(3) When you show the picture, etc., let the scholars see for themselves.

3. Object Illustration.

(1) True object-lessons can very seldom be given in the Sabbath-school.

(2) You can show the objects named in the lesson.

(3) Permit the scholars to *handle* as well as *look* at the objects.

4. **Dramatic Action.**

(1) Not merely appropriate gesture.

(2) May be used in giving ideas of shape, size, direction, motion, action of machines—*e. g.* Oriental mode of grinding corn.

(3) Teachers may often substitute actions for words with profit to themselves and others. Deaf-mutes substitute action for speech, and their gestures are readily comprehended and are full of force and meaning.

N. B. Attempts under this head should be carefully guarded, lest in seeking to become interesting we become absurd and ridiculous.

Normal Drill.

1. What four kinds of visible illustrations can you mention?
2. Mention considerations showing the usefulness of such illustrations.
3. Give inspired examples of their use.
4. To what uses can the blackboard be put?
5. Give rules for making blackboard lessons.
6. What are some blunders of blackboard specialists?
7. Give counsels for using maps, pictures and charts.
8. How should object-illustrations be presented?
9. Give rules for use of dramatic action in teaching.

NOTE.—It has been wisely suggested that a good way to get a visible illustration well in hand is to present it to some child during the week and note how it impresses him.

LESSON XIV.

MAP-SKETCHING.

MAP-DRAWING may be divided into two distinct exercises, *map-sketching* and *cartography*. The latter includes projection, filling in accurate details, coasting, coloring, etc., and

has no place in a Sunday-school lesson. The map-drawing done in Sunday-schools should occupy the shortest possible time, and should be so simple that every teacher and every pupil in the *intermediate* and *advanced* classes should be able to do it quickly and creditably.

Map-drawing hobbyists have devoted so much attention to the difficult and almost unattainable parts of the art that they have convinced most Sunday-school teachers that it is an elaborate science, requiring a vast amount of natural ability to understand it, and a great deal of skill and training in order to put it in practice. *All this is a mistake.* The average teacher and pupil can sketch a map of Palestine in one minute; the practiced teacher or pupil can do it in one-half that time, and without *guessing* relative distances.

Is it desirable that every pupil should actually do the work of map-sketching for himself? Certainly.

Is it not sufficient for him to look at maps sketched by his teacher? Decidedly not.

Will it not do for him to watch his teacher sketching his maps? No; although the latter is a much more educative process than the former.

Mere *looking* is often greatly overestimated as a means of learning. The only way in which a pupil's active attention can be secured is by making him DO, either with tongue or hand, the work he is learning. He may hear or look without being roused even to *receptive mental activity*, but if his hand has to do any work his own brain must guide it, so that he must be stirred not only to *receptive* but *productive* mental activity. One productive effort impresses the mind more than a dozen receptive efforts; doing a thing once will fix it in the memory more firmly than hearing about it or simply looking at it several times.

It is therefore exceedingly desirable that every pupil in a

class, as well as the teacher, should sketch maps as they may be required.

To do this well will require brief explanation, practice, and a paper pad and lead-pencil for each pupil. The paper pad can be made or purchased for a few cents, and is in every conceivable respect better for class-use in Sunday-school than a slate. Some prefer a blank-book made of good printing-paper to a pad.

I. General Instructions.

1. *Avoid fine* map-drawing in Sunday-school.

2. *Do only such sketching* as can be done easily and quickly.

3. Do not attempt to draw *coast-lines* with strict attention to details of a minute character; give these lines considerable freedom and dash. A coast-line should not resemble the teeth of a saw. Accuracy is essential, but not accuracy in unimportant particulars. What is needed is correctness in the relative size and position of the countries sketched, and not exactness in regard to anything that is not *characteristic.* Teachers should remember that they are not drawing charts for the guidance of mariners.

4. Most maps should be based on *guide-* or *construction-lines* of some kind. The simplest for all maps are squares or oblongs. These are easily made with accuracy, and by the use of either of them the shape, relative proportions and direction of coast-lines may be correctly fixed. By any other system the drawing of the construction-lines, except by guessing direction and distances, is more difficult to remember and do than the sketching of the map itself.

5. When deciding *how many squares* to use in sketching a map the teacher should be guided by the peculiar shape of the country to be sketched. The squares should be made to fit, so that either at their corners or at the centres of their

sides they shall cross the most prominent parts of the coast-line.

In the map of the *Scripture World*, sketched on p. 179, the whole of the coast-line of Asia and Africa should be drawn without lifting the pencil, and it should cross the *centre* of the side of a square every time except at the point *b*. There is no other portion of the world so difficult to sketch as this. Squares can be adjusted to fit the points of a map by using a frame with threads crossing it in both directions to represent the construction-lines. These threads can be moved so as to make the squares larger or smaller; and the whole frame can be moved over the map to be drawn, so as to bring the prominent parts of the squares over the important features of the coast-line. It is only necessary then to substitute construction-lines for the threads, and the work of sketching is a very simple matter.

6. *The size of the map* may be decided by the size of the squares. The number of squares should always remain the same.

7. The construction-squares for maps might be prepared in large numbers for class-use by the use of the printograph or electric pen.

8. Coast-lines, rivers, etc. should be drawn very faintly at first until the correct positions have been fixed.

II. Instructions for Sketching the Scripture World.

1. Draw twelve squares, four long, three wide.

2. Draw the coast-line from *a* to *c* without lifting the pencil. This line crosses the *centre* of the side of a square in every case but at *b*.

3. Fill the north-western square with three irregular parallel lines from the points 1, 2 and 3, which divide the up-

per side into three equal parts. The point of Italy may then be easily completed.

4. The Grecian wedge can readily be fitted in between the parts already drawn, by a little practice.

In this way a map of the most irregular part of the earth's surface may be sketched with sufficient accuracy for all prac-

tical purposes in less than a minute. Having sketched the portion indicated, countries to the east may be added without further difficulty.

III. Instructions for Drawing Palestine.

1. Draw an oblong, length twice its width.

2. Mark the point 2 one-third of the length from the north-east corner, and 4 at the same distance from the south-west corner.

3. Draw the coast-line with a general direction from 2 to 3, and sweeping out to 4 at the bottom. The one prominent projection occurs when about a third of the line has been drawn.

4. Halfway between 1 and 2 commence a *faint* line, extending it straight down the map. This will give the general position of the Jordan and the seas.

5. Divide the length of this line into thirds (measuring approximately with the eye).

a. The upper third point marks the lower part of the Sea of Galilee.

b. The lower third point marks the upper part of the Dead Sea.

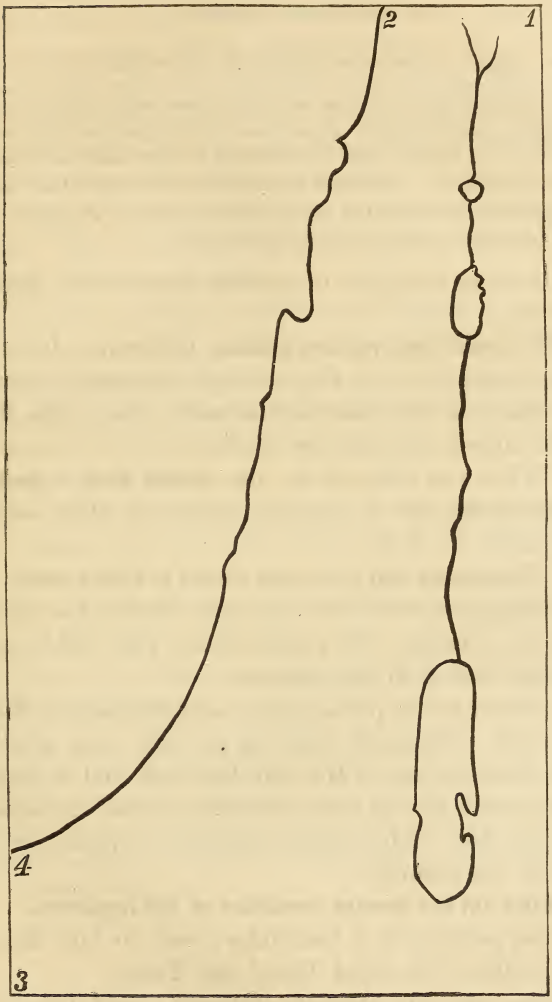
This map may be extended east and south, as may be necessary, when the chief features have been located as directed above. The time occupied in sketching Palestine should not exceed half a minute.

NOTE.—It is an excellent practice to test pupils frequently at the close of a lesson by giving them the names of a few important places, and requiring each one to locate them on his map. They can compare them with correct maps at home, make changes where necessary, and return them on the following Sunday for examination.

LESSON XV.

THE TEACHER DEALING WITH INQUIRERS.

NOTE 1.—The physician is trained to know what to do promptly in a sudden emergency. When an accident occurs or a sudden attack of dangerous sickness comes, *then* the physician cannot take time to study the best mode of treatment. Life may depend on his deciding *at once* what is best to do. He is therefore taught beforehand how to treat such cases. The teacher is a physician of souls. There are times of sudden crisis in the history of human hearts,


1
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"When, wounded sore, the stricken soul
Lies bleeding and unbound."

Teachers ought to be instructed beforehand how to deal with such cases.

NOTE 2.—The Rev. Dr. Charles Hodge once said: "There are times of emergency in every man's experience—times when the question, What must I do to be saved? must be answered without delay and with clearness and authority." "It is well to have the answer which God has given to this question graven on the palms of our hands." We shall need to read it sometimes when our sight is very dim.

In directing inquirers or persons interested in obtaining salvation—

I. **Be careful that you are abiding in Christ.** It is when you are rejoicing in sins forgiven and acceptance in the Beloved that you best can do this work. Be in the Spirit; rely for success only on the Spirit.

II. While you direct them, **you should have a deep love for their souls** and a yearning desire for their salvation (Rom. x. 1; ix. 1–3).

III. **Remember that your only means is God's word.** Not your explanation of it, but the gospel itself is the power of God unto salvation. If possible, have your Bible in your hand and read it to the inquirer.

IV. Never try to prove to the inquirer that the Bible is God's word. Treat all doubt as sin—the worst of all sin. To all doubters say, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned" (Mark xvi. 16). The inquiry-room is no place for "evidences of Christianity."

V. **Find out the precise condition of the inquirers.**

1. One, perhaps, is a backslider; read to him Hos. xiv. 1, 2, 4; call to his mind David and Peter.

2. Some are only partially convicted; read Isa. i. 5, 6; liii. 6; Rom. iii. 23; 1 John i. 10.

3. One is overwhelmed with conviction—cannot believe that salvation is for him; read Isa. i. 18; liii. 4, 5; 1 Pet. ii. 24; John vii. 37; Rom. v. 6–8.

4. Another may not understand what it is to believe. He must be taught from God's word to receive Christ and trust in him (John iii. 15, 16)—that it is simply taking salvation as a gift (Rom. vi. 23; Rev. xxii. 17).

5. A great many are troubled because they do not *feel* enough. Show them that the Bible never demands feeling —that it does demand faith.

6. Another is afraid to start in the Christian life, lest he may fall away; read to him Isa. xli. 10, 13; 2 Tim. i. 12; Jude 24; Rom. viii. 35–39.

VI. **Do not assure inquirers** that they are Christians. Let the Spirit of God grant "the assurance of faith" and "the witness of the Spirit."

VII. Do not expect all seekers to have **the same experience.** Remember that individuality modifies experiences in conversion.

VIII. **Commit the general invitations**—*e. g.* Isa. lv. 1; Matt. xi. 28; Rev. xxii. 17—to memory.

IX. Aim at nothing less than the inquirer's **immediate surrender to Christ.**

N. B.—The examination on this subject should partake of the character of a Christian conference. Let each one mention some method in guiding inquirers which he has used with success. Ask what are some general rules for working with inquirers. How should backsliders be directed? How those partially convicted? etc., etc. Then let the nine points be taken up practically.

LESSON XVI.

THE TEACHER'S WEEK-DAY WORK.

NOTE 1.—The great object of the teacher is not merely to occupy an hour and a half of the scholar's time on the Sabbath, or to win his attention and affection by cordial manners and useful instruction, or to awaken his mind to think, or to inculcate a certain series of Bible and Catechism lessons. These are but means to the end.

NOTE 2.—The teacher's great end is the salvation of every scholar in his class, "to turn many unto righteousness," "the perfecting of the saints, the edifying of the body of Christ" (Eph. iv. 12–16).

NOTE 3.—The salvation of the scholar is more than conversion, more than forgiveness and acceptance. It embraces his entire sanctification, his building up in holiness, in a Christ-like character, that, whatsoever he does in word or deed, he may do all in the name of the Lord Jesus (Col. iii. 17).

In the light of these facts, consider—

I. Why the teacher should endeavor to influence the daily life of the scholar.

1. Out of one hundred and sixty-eight hours in the week, the teacher has only one and a half on one day. He must get hold of the week-day hours or his influence is slight.

2. These week-days are the seasons of the scholar's temptation, his battlefield. Satan is active seven days of the week.

*3.

4.

5.

* The student is requested to fill the above blanks with written answers to the questions.

II. What things in the scholar's every-day life the teacher should endeavor to influence.

1. His home-life, his treatment of father, mother, etc.
2. His habits of devotion.
3. His business or school habits.
4.
5.

III. How the teacher can mould the week-day life of the scholar.

1. By possessing himself a genuine, consistent Christian character—by the unconscious influence of a holy life.

2. By acquainting himself with all the circumstances of the scholar—*e. g.* what kind of parents he has, who and what are his associates in and out of school. He should know what the scholar is reading during the week. (Recall all the dangers besetting our scholars from evil books and papers, dime novels, sensational periodicals.) The teacher should know the business or work of the scholar.

3. By so adapting his teaching during class recitation to the scholar's needs that it shall abide with him during the week.

4.

5. Give your ideas on visiting your scholars.

(1)

(2)

(3)

6.

7.

LESSON XVII.

BIBLE-STUDY AT HOME.

I. The Object.

The object is to offer a practical system for carrying out these injunctions of the Scriptures and of the Church—viz.: Deut. vi. 6, 7, "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children;" Eph. vi. 4, "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Following the spirit of these divine commands, the *Directory of Worship*, chap. xv., sec. 5, says: "Let heads of families be careful to instruct their children and servants in the principles of religion. Every proper opportunity ought to be embraced for such instruction; but we are of the opinion that Sabbath evenings, after public worship, should be sacredly preserved for this purpose."

Our Presbyterian Church, through its highest judicatory, from the earliest time, has again and again declared and enjoined this duty of parental training. The Reunion Assembly of 1870 (page 123) unanimously resolved "that the Assembly hereby most earnestly reminds parents and others of the duty of catechizing children and youth, and enjoins this duty upon them as one whose performance no instruction which children receive in the Sabbath-school or elsewhere, outside the family, can supersede or supply."

All Christian parents are under a solemn vow to teach their children the Bible. When presenting them for baptism the obligation assumed was, "that they teach the child to read the word of God; that they instruct it in the principles of our holy religion as contained in the Scriptures of the

Old and New Testaments, an excellent summary of which we have in the Confession of Faith and in the Larger and Shorter Catechisms of the Westminster Assembly."

It is evident that some combined effort is just now needed to bring parents up to the performance of these duties and the fulfillment of their vows. From all sides comes evidence that there is a pressing need of a genuine and permanent revival of home religion and parental instruction in the Bible. The note of warning sounded at the Presbyterian Council is only an echo of a loud call for earnest attention to the too-much-neglected duty of Bible-study at home. This object therefore commends itself to every pastor and session, and to every Christian parent.

II. The Method.

The plan suggested is an earnest, organized effort to induce all parents to give some time each week to the study, with their families, at home, of that lesson in the Scriptures and that lesson from the Catechism appointed for use in Presbyterian Sabbath-schools on the succeeding Lord's Day, and the promotion of this end by getting into every one of our homes the aids furnished by the *Westminster Series of Lesson Helps* prepared by our Board of Publication. Of course it is not intended that the home Bible-study shall be confined to these lessons, but that they shall be a constant part of such study.

The advantages of this method are great.

1. It provides the father and mother, desirous of teaching the principles of our holy religion to their children, with a system of scriptural and doctrinal instruction. This is a great gain—to be able to say not merely, "Teach the Bible at home," but each week to say, "Teach this lesson from the Bible at home."

The Westminster lesson system is complete. It embraces—

(1) A series of Scripture lessons, selected with the utmost care, passing in seven years through the principal books of the Bible.

(2) An appropriate topic placed at the head of each lesson.

(3) Particular verses of the lesson selected to be committed to memory.

(4) A chosen text of Scripture, which briefly expresses the central idea of the passage.

(5) For each day of the week a passage of Scripture indicated to be read, as bearing on the week's lesson.

(6) One question of the Shorter Catechism to be answered from memory, with simple questions or explanations of its principal truths.

2. This system has been tried for eight years by our entire Church in its Sabbath-school instruction, and has held its place, enduring all criticism, and constantly widening its circulation.

3. Much of the best scholarship of the Church is engaged in providing the best expositions and interpretations, illustrations and applications of these lessons, and these helps are ready for the hand of the parent at home.

4. By the co-operation of parents at home, teaching these same Bible and Catechism selections, the scholars can be prepared to recite their lessons in the Sabbath-school. Our Sabbath-school work will thus be rendered tenfold more effective than it is at present. Indeed, we shall never have Sabbath-school work worthy of the name until fathers and mothers teach their children at home, and the Sabbath-school exercise shall become the recitation by the scholar of what he has learned of the Scripture and its meaning at home.

5. By this means the Sabbath-school, instead of being an

excuse for parents to neglect Bible-teaching at home, will become a stimulus and help to enable them "diligently to teach these things to their children."

6. The fact that all the homes in the Church are studying the same lesson will prove an admirable incentive to the individual parent, and will increase the consciousness of the communion of saints, and the unity of Christian effort will be manifested.

But how can the *Westminster Bible Lessons* be introduced into every home?

1. The Presbyterial Sabbath-school committees, appointed to develop Bible-study and Bible-teaching, can work up this method in their Presbyteries.

2. The most of the real work will fall upon pastors and sessions. Pastors can preach on parental obligation to the children, the home as a school of the Bible and of Christ, the dangers surrounding our homes, and the safeguard of Bible-study. They can unfold the plan of the *Westminster Bible Lessons* to their congregations, and show them the need of parents co-operating with the Sabbath-school.

3. Parents, by the efforts of pastors and sessions, can be induced to provide themselves with the *Westminster Series of Lesson Helps*, especially with the *Westminster Teacher*, which gives suggestions to aid and guide parents in instructing their children. By this help the parents will be made familiar with the lessons and daily Bible-readings. The *Teacher* furnishes, besides other helpful matter, a complete commentary, by able writers and practical teachers, on every lesson of the year. By its aid each parent can easily teach the lesson to his children.

LESSON XVIII.

FITCH'S RULES.

Mr. J. G. Fitch, of the Normal College, London, has given seven maxims which embody in a few sentences the principles of practical teaching. He says of them, "They require to be pondered and grasped by every teacher." Nothing better, nothing at once so comprehensive and so practical, can be found anywhere else in so short a space.

I. "Never teach what you do not quite understand."*

1. *Reasons:*

(1) Accurate knowledge is necessary to clear teaching.

(2) Scholars soon detect and despise a teacher's ignorance of a lesson; thus all influence over the class is lost.

(3) Unless we understand the lesson we are in danger of "handling the word of God deceitfully" (2 Cor. iv. 2)—*i. e.* of giving it a wrong meaning and application.

For further reasons for study of the lesson see *Westminster Normal Outlines*, Junior Course, pp. 71, 72.

2. *Violations:*

Neglect of preparation of the lesson. Attempting to teach difficult things which we have not mastered. (It is better to confess our want of knowledge of some things.)

II. "Never tell a child what you could make that child tell you."

1. *Reasons:*

(1) This rule accords with the fundamental principle of

* Mr. Fitch is responsible only for the rules. The writer is responsible for the expositions.

all teaching—"the mind is not a vessel to be filled, but an organism to be developed."

(2) It injures the mind to pour in that knowledge which it already has; it benefits the mind to draw out from it the expression of knowledge which it has.

(3) The scholar will better remember what he has uttered than things repeated by the teacher.

(4) The violation of this rule dissipates the attention of the class.

(5) By making scholars tell what they know you induce an activity of mind which will readily grasp new knowledge imparted by you.

2. *Violations:*

(1) Thousands of teachers habitually and constantly violate this rule by doing all the talking themselves, instead of inducing their scholars to talk.

(2) By failure to question the class, to review, etc. etc.

III. **"Never give a piece of information without asking for it again."**

1. *Reasons:*

(1) It will quicken the attention of the class to know that they will be asked to give again what is uttered.

(2) By hearing the scholar give again in his own words what you have taught, you can detect his misunderstanding or his difference of views from yours.

(3) Violations of this rule produce listlessness, inattention and indifference in the scholar.

2. *Violations:*

(1) Neglecting to review.

(2) Attempting to teach so many things that there is no time for asking for them again.

Normal Drill.

1. Recite from memory the first three of Fitch's Rules?
2. What is the meaning of the first rule?
3. Why should no teacher attempt to teach what he does not quite understand?
4. Mention some common violations of this rule.
5. What is the practical meaning of the second rule?
6. Give the reasons for it.
7. Mention the violations of it.
8. Explain the practical carrying out of the third rule.
9. Why should the teacher ask for every piece of information he gives?
10. How is this rule violated?

LESSON XIX.

FITCH'S RULES (Continued).

IV. "Never use a hard word if an easy one will convey your meaning, and never use any word at all unless you are sure it has a meaning to convey."

The treatment of this principle will lead us to consider the whole subject of

THE TEACHER'S ART OF PUTTING THINGS.

"And so spake that a great multitude, both of the Jews and also of the Greeks, believed" (Acts xiv. 1).

I. DEFINED.

1. By the teacher's art of putting things I mean the teacher's style, his mode of putting his thoughts into words, his choice and arrangement of his words in teaching; *e. g.* the teacher has the matter of next Sabbath's lesson in his mind.

How shall he so state it, question his class, illustrate and apply the truths, that the lesson shall have the greatest effect?

2. The first quality of style is **clearness.**

(1) The worst fault of style is that the words are not understood. Yet how many words and expressions are used by teachers which convey no meaning or a wrong meaning to the scholar!

(2) We should endeavor so to speak that the class cannot help understanding us. Hab. ii. 2: "Write the vision and make it plain upon tables, that he may run that readeth it."

(3) The example of all the writers of the Bible, of our Lord himself, whom the common people heard gladly, and of Paul, who used great plainness of speech, and who commands us to give milk to babes, teaches us, above all else in our style, to aim at clearness. Paul says (1 Cor. xiv. 19), "I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

3. The second quality of style is **force**—*i. e.* energy, liveliness and strength.

4. The third quality of style is **beauty.**

II. Acquired.

1. *To acquire clearness.*

(1) Form in your mind clear ideas of the truth. One reason why so many use indistinct words is that their thoughts are indistinct. Whenever you think clearly, and your heart is in it, you will teach clearly.

(2) Use plain words. I do not say always short, or even always Saxon, words, but the words which are easily understood by the scholar. Let your language be perfectly clear and simple.

(3) Remember that good illustrations make truth clear.

(4) Study the style of the Bible, especially study the style of Jesus, to acquire clearness.

(5) From Christ (never man spake like this man) learn to state truth concretely, not abstractly.

(6) Sometimes use hard words, to make your scholars think. Afterward explain them.

(7) Pray for power to use great plainness of speech.

2. *To acquire force.*

(1) So turn over the truth in your mind that as you muse the fire will burn; out of the fullness of the heart the mouth speaketh.

(2) Seek the aid of God's Spirit to demonstrate with power the truth to you and to the class.

(3) Deeply imbue yourself with the energy of the Bible style.

3. *To acquire beauty of style.*

(1) Read prayerfully the most beautiful passages of the Bible.

(2) Cultivate love for your scholars, and let it form your style.

(3) Never sacrifice clearness or force to beauty.

Normal Drill.

1. Repeat Fitch's fourth rule.
2. What is meant by "the teacher's art of putting things"?
3. Why is clearness regarded as the most important quality of style?
4. Give examples from the Bible of a clear style.
5. Why do we say force is the second quality of style?
6. What is the importance of beauty in style?
7. How can the teacher learn to teach with clearness?
8. How can he add force to his manner of putting things?
9. How can the teacher acquire a beautiful style?

LESSON XX.

FITCH'S RULES (Concluded).

V. "Never begin an address or a lesson without a clear view of its end."

1. *Meaning:*

(1) The aim of every lesson should be to lead every unconverted scholar to Christ, and to sanctify every converted scholar.

(2) For this the main truth in the lesson should be impressed on every heart.

(3) To make this impression by the Spirit's power is the true end of the lesson. To see distinctly the exact impression desired, to determine to make it, and prayerfully and earnestly to use every power to make it,—this is practical teaching.

2. *Reasons:*

(1) Aimlessness in teaching is proof of a lack of earnestness.

(2) A definite object gives unity to the lesson and commands attention.

(3) The possession of a distinct purpose in a lesson develops the will-power of the teacher. It tones up the entire exercise. The scholar catches the impression that the teacher means business.

3. *Violations:*

(1) Want of preparation of the lesson. We cannot aim to impress truth of which we are ignorant.

(2) Allowing the class to wander from the lesson.

(3) Use of illustrations which are inappropriate and pointless.

VI. "Never give an unnecessary command, nor one which you do not mean to be obeyed."

VII. "Never permit a child to remain in the class a minute without something to do and a motive for doing it."

1. *Reasons:*

(1) The scholar must be busy with something aside from the lesson unless you occupy his attention with the lesson.

(2) If part of the class is inattentive, the inattention soon spreads to the others.

2. *How can we keep every scholar busy?*

(1) The teacher must know each scholar and adapt his methods to the class.

(2) Skillful questioning will hold the entire class.

(3) If any scholar manifests the slightest inattention, ask him a question.

(4) Treat the class as a unit.

(5) Points in the lesson assigned to particular scholars the previous Sabbath may aid in this.

Normal Drill.

1. Recite Fitch's seven rules.
2. What is the meaning of the fifth rule?
3. Give the reasons for a definite aim in teaching.
4. How can the teacher acquire definiteness of aim?
5. What are some violations of this rule?
6. What is the meaning of the sixth rule?
7. Why should the entire class be kept busy?
8. How can this be done?

LESSON XXI.

ATTENTION.

I. Nature.

1. The word *attention* is derived from the Latin *ad*, toward, and *tendere*, to stretch. Its etymology signifies that state of the mind in which the mind *stretches toward* a thing.

2. *Attention is the steady application of the mind to any object or truth.* It is not merely the silent and controlled condition of the body—not merely the outstretched neck, the upturned face and the bodily eye looking at the teacher or the object. As Mr. Hughes says, "A pupil may look without seeing, listen without being conscious of hearing, and hear without comprehending. He may sit and dream. The mind has inner as well as outer gates. The outer gates admit merely to the courtyard of the mind. A great many pupils keep the inner doors closed to much of the teaching done by their teachers."

Attention must include the application of the mind to the teacher and the matter in hand. The inner gates of the soul must be open, and these gates must be cleared of all other thoughts than those which the teacher is communicating. All other things, all other interests—work, play, other lessons—must for the time be banished from the mind, and the whole soul concentrated and absorbed in the lesson and the instruction of the teacher. This is the kind of attention for which the teacher must strive. He should aim at preventing a rambling state of mind, in which the pupil's thoughts roam from one object to another without fixing on any. On the other hand, he must awaken the pupil from indifference and that listless state of mind in which ideas make no impression whatever.

3. *Characteristics of genuine attention.*

(1) Attention must be *willingly* given. Outward attention or a resemblance of attention may be forced, but the real application of the mind must be voluntary. "One man may lead a horse to the water, but ten men cannot make him drink." True attention is not gained by commanding it, or by coaxing, threatening or scolding.

(2) We aim at *delighted* attention. In a child "observation, attention, concentration last so long as enjoyment lasts, and no longer." If we can by our method of teaching make the lesson *attractive*, we have gained our end.

(3) We aim at *undivided, intense attention.* One of the signs of weakness in any mind is being unable to fix all the thoughts on one thing. One of the highest achievements of any teacher is to train a pupil to be able to give entire, undivided, intense application of mind to one subject. This is a high attainment. This may not be possible in every part of every lesson, but there should at least be some part of every lesson which will arrest the involuntary attention of every pupil. If only one flower be clearly pictured in the memory, that one serves to recall the ramble and its pleasures. If some salient or culminating point in a lesson be illustrated or presented in an impressive or even startling manner, so as to condense the attention on it, it will form a magnet around which the other facts taught will group themselves. Bain says: "Intensity of sensation, whether pleasing or not, is a power." Of course we must relax our efforts at intensity of attention. We must not keep the class constantly on a strain. But occasionally it should be done.

(4) Attention should be *continuous.* While great intensity of application is not to be expected throughout the lesson, willing, delighted and undivided attention must be kept up.

II. Necessity.

1. *Without attention all teaching is a failure.* Attention is the only channel through which you can communicate ideas to a pupil. To say that your class is inattentive is to say the class is learning nothing. Attention is the most important act of the mind. Hence such commands as "*Attend* to know understanding" (Prov. iv. 1), "*Attend* to the words of my mouth" (Prov. vii. 24), "My son, *attend* to my wisdom" (Prov. v. 1). One of the phrases by which the conversion of Lydia is described is, "She *attended* unto the things which were spoken of Paul." The salvation of our scholars is bound up in their attention to the things taught in the Bible.

Dr. J. S. Hart says: "There is and there can be no teaching if the attention of the scholar is not secured. The teacher who fails to get the attention of his scholars fails totally."

2. *The kind of knowledge of our pupils will be in exact proportion to the degree of their attention.* The difference between the educated and uneducated is just here—in their power of applying the mind for a continuous period of time upon any given subject.

Wilmott says: "Attention makes the genius; all learning, fancy and science depend upon it."

3. *Memory is dependent on attention.* The reason that so many things fade from the tablets of the mind is that they were never clearly stamped on it. There are other things so burned into our memory that we cannot forget them. They were burned in by intense attention. Thousands pass in the street; they seem to see the store-windows with their contents, yet they may be unable to describe, or even name, a single article in them. They paid no attention. How many hear the preacher's voice, yet neither understand the

words nor remember them! The teacher should endeavor to realize that his success will be in exact proportion to his power to gain and hold the attention of his pupils.

Normal Drill.

1. What is the derivation of the word "attention"?
2. What is its present meaning?
3. Distinguish between external and mental attention.
4. Prove that attention should be willingly given.
5. Why should we aim at delighted attention?
6. Give reasons for aiming at undivided attention.
7. What is the power of intense attention?
8. Prove that without attention teaching is a failure.
9. Give other reasons showing the necessity of attention.

LESSON XXII.

CONDITIONS OF ATTENTION.

I. In the Teacher.

1. *The right personal character* attracts attention (see Lesson III.). During the French Revolution a noted leader introduced to the mob a venerable man thus: "Men, hear what seventy years of a pure life have to say." The young have an intuitive knowledge of character, far more than we usually suppose. They love genuineness and consistency. They hate hypocrisy, gloominess and worldliness in a religious teacher. Upon their love for their teacher's character will depend their attention.

2. *Self-control draws attention.* Self-control arouses the expectation of the class. The very appearance of possessing more knowledge and feeling than is shown excites the

imagination of the scholars and irresistibly draws them. Order is commonly necessary to attention, and self-control in the teacher is the secret of the order of the class. All manifestations of the teacher's loss of self-control, whether by embarrassment, confusion of ideas or words, anger or impatience, weaken his hold upon his class.

3. *Cheerfulness of face and manner* aids in securing attention. The young are averse to gloom. Like flowers, they love sunshine. An habitual buoyancy of manner has for them an irresistible charm. When the teacher loses his cheeriness he loses the sympathy of his class, and consequently their attention.

4. *Thorough preparation fairly wins attention.* Scholars are quick to discern any lack of preparation of the lesson in the teacher, and to dismiss attention. They respect the complete readiness of the teacher.

5. *Enthusiasm enlists attention.* When the soul of the teacher, by study, meditation and prayer, has become saturated with divine truth, the enthusiasm is contagious. He becomes magnetic. He is filled with an attraction of thought, faith and emotion combined. Some one has said, "Enthusiasm is well-directed energy, not mere excitement or an assumed animation. Enthusiasm must spring from a genuine fervent desire to accomplish a well-understood purpose. Enthusiasm in teaching must grow from a love of the work, a thorough acquaintance with the subjects to be taught, and a deep conviction of the great value of education in forming the characters and securing the success of his pupils." Another says: "Enthusiasm is not a reckless zeal without knowledge, neither is it that overplus of feeling or action that overdoes the work, but undoes the worker. But it consists in the combination of a high appreciation of the importance of your work, and a hearty zeal in the accomplishment of

that work. Fanaticism is zeal without knowledge; indifference is no zeal whatever; enthusiasm is a zeal tempered by prudence, modified by knowledge. Indifference chills—enthusiasm warms and quickens. A teacher without enthusiasm has no right to be a teacher. He cannot be one in the truest and broadest sense without it."

6. *The highest attention is only won by the teacher's being filled with the Holy Spirit.*

II. In the Teacher's Methods.

1. *All the lessons on Methods of Teaching are lessons on securing attention.*

In *Westminster Normal Outlines*, Junior Course—

(1) Sabbath-school Classification, pp. 41, 42.
(2) Study of the Lesson, pp. 71, 72.
(3) Meaning of the Lesson, pp. 75, 76.
(4) Plan of the Lesson, pp. 81, 82.
(5) Adaptation in Teaching, pp. 85, 86.
(6) How to Begin a Lesson, pp. 90, 91.
(7) Illustration of the Lesson, pp. 94, 95.
(8) The Teacher's Manner, pp. 100, 101.
(9) The Teacher's Review, pp. 109, 110.
(10) The Art of Questioning, pp. 114, 115.

In this volume—

(11) Lesson or Lecture—Which? pp. 158–160.
(12) How to awaken Interest in Study, pp. 161–163.
(13) Study Out of School, pp. 163–165.
(14) Negative Rules for Method and Manner, pp. 165, 166.
(15) Difficulties—How to Overcome them, pp. 167–169.
(16) Sabbath-school Order, pp. 169, 170.
(17) Map-sketching, pp. 175–180.
(18) Fitch's Rules, pp. 190–196.

In recalling the bearing of these lessons upon the work of winning and holding attention, let us bear in mind that the more important elements are those discussed in this volume, Lessons I.–VI., pp. 140–157.

III. In the Sabbath-school Room.

The *Cyclopædia of Education* (p. 60) says: "Attention requires a vigorous exercise of the brain, and therefore is more or less dependent on the physical condition. When this has been exhausted by labor, either bodily or mental, or weakened by disease, attention is scarcely possible, and the effort to give it is injurious because it induces still further nervous prostration. Neither should deep attention be exerted or attempted immediately after a hearty meal. The nervous energy is then directed to the digestive functions, which active cerebration will greatly disturb. Hence the diet of a student should be light but nutritious. The brain should also be supplied with thoroughly oxygenated blood. No one can think well in an impure atmosphere, especially if it is contaminated by the breathing of many persons. In this way children often suffer a serious loss of health. They are crowded into apartments too small for the number to be accommodated, and very imperfectly ventilated, and are at the same time expected to give close and earnest attention to the subjects of instruction. This is a physical impossibility, and the attempt to do it must always be followed by disastrous results. In no respect has the aphorism, 'A sound mind in a sound body,' a more forcible application than to the exercise of attention."

1. *The room must be large enough* to accommodate the school or class.

2. *The room must be well lighted.* The brightness and happiness of scholars depend on their having plenty of light. There are rich congregations which, from mere penuriousness, indifference or carelessness, are placing their Sabbath-schools or their primary classes in dingy, gloomy rooms. Such folly ought to be amended by the efforts of superintendents and teachers.

3. *The room must be properly ventilated.*

4. *The teacher should personally see to it that the sexton*

properly regulates the temperature of the room. The temperature should be about 65° Fahrenheit.

5. *Scholars should be seated comfortably.* Their feet should not dangle above the floor or stools. The backs of the seats should fit the spinal curvature.

6. *The scholars, especially the younger ones, should be allowed occasionally to change their position.* In primary classes, whenever the scholars become restless and inattentive they should be given some simple physical exercises. Merely standing up and sitting down will be better than no change at all.

IV. In the Scholar.

1. *Proper appreciation of the importance of attention.*
2. *Love for the teacher.*
3. *Love for the Bible.*
4. *Conscientious preparation of the lesson at home.*

Normal Drill.

1. Mention six qualifications in the teacher which are helpful in securing attention.
2. Show the importance of each.
3. Show the bearing of our lessons on methods of teaching, upon securing attention.
4. Mention the conditions of attention in the room.
5. Show how our physical condition affects our powers of attention.
6. What are the conditions of attention in the scholar?

LESSON XXIII.

THE CULTIVATION OF MEMORY.

1. **We remember, among other things—**
(1) *Impressions* made through our *senses.*
(2) *Information* received from *men* and *books.*
(3) Our reflections.

2. **A good memory** must be clear, definite, retentive, ready—must not be shadowy, confused, oblivious, slow.

3. **Essentials in securing a retentive and ready memory.**
(1) *Clearly-defined ideas.* A drive through a new district on a misty day gives few ideas that live in the memory. Do not travel in a mist while trying to memorize. Do not lead or drive your pupils through a fog. Do not bury thought in words. By cutting the seed open we often destroy the germ while teaching.
(2) *Thoroughness in teaching.* No one remembers well what he only partially comprehends. Give time for ideas to root. Teach slowly. It is the gentle rain, not the downpour of the thunder-cloud, that penetrates the ground.
(3) *Attention.* Positive, undivided, intense, fixed. No remembrance without this. (See Lesson XXI.).
(4) *Interest.* The amount of interest decides the intensity of the attention given, and on this depends the permanence of impressions.
(5) *Pleasure or pain.* These decide the depth of our attention.
(6) *Repetition.*
A. To ourselves.
B. To others.

(*a*) In concert.

(*b*) Individually.

Repeat, drill, review, again and again.

(7) *Association of ideas.* One idea calls up another. Connect the teaching of to-day with what is already learned. The old forms a hook for the new.

(8) *Logical arrangement and classification of ideas.* This is a corollary of the last.

(9) *The cultivation of the senses,* that they may be acute, alert, accurate, attentive.

(10) *Body and brain should be in a vigorous condition.* Memorizing new thought is the most exhaustive mental exercise. Memorize in the early part of life and of the day, and in winter rather than summer

4. **Aids to memory.**

(1) "*Memoria Technica,*" such as the use of letters for figures, and the formation of "key-words," may be useful. This should not be carried too far, however.

(2) *Alliteration.* (See No. 9, above, etc.)

(3) *Rhymes.*

"Thirty days have September,
April, June, and November."

(4) *Initial letters* of a list of names, etc., as B. A. W. T., C. C. C., P. J. (bought three hundred precious jewels), to remember Bede, Alford, Wickliffe, Tyndale, etc., translators of the English Bible.

LESSON XXIV.

ATTENDANCE OF SCHOLARS AT CHURCH.

THERE is no subject which now (March, 1881) is receiving more attention from those interested in the religious education of the young than that of the attendance of Sabbath-school scholars on the services of the Church. The Second General Council of the Presbyterian Alliance, held in Philadelphia in 1880, gave it consideration; Synods and Presbyteries are discussing it; Conventions and Institutes give it a place on their programmes; pastors are interested in it. As officers and teachers of the Sabbath-school we rejoice to take our share of responsibility in settling it.

What position do we occupy?

I. Our aim is to train every scholar regularly to attend the preaching service of the Church.

1. The Scriptures command us to gather the children in the public worship of Almighty God (Deut. xxxi. 12, 13; Ps. cxlviii. 12, 13).

2. All baptized children are members of the Church, and as soon as practicable are to attend the church worship. (See Abrahamic Covenant, Gen. xvii. 1–12; Acts ii. 39.)

All unbaptized children in our classes are to be considered and treated as Sabbath-school members of the congregation, as wards of the Church and in course of training for full membership in it.

3. All children are by nature lost sinners, and God has appointed the preaching of the word to be the most important means of their salvation (Ps. li. 5; Rom. iii. 19, 23; 1 Cor. i. 21; 2 Cor. v. 20). *If children cannot attend both*

church and the Sabbath-school, by all means let them attend the church.

4. Spiritual and eternal impressions are made in the public worship on young minds, even when they cannot comprehend the preaching. The solemn service, the public prayer, the word read, the man of God, the sweet hymns,—all make impressions that abide

> "While life and thought and being last,
> Or immortality endures."

5. Of inestimable value is the habit, formed in early years, of frequenting Jehovah's courts (Ps. xcii. 13).

6. No sight is more beautiful than an entire family in God's Church.

7. All these considerations are intensified where parents are not church attendants.

II. Methods of securing the attendance of all our scholars at church.

1. *Christian parents should begin the work.* If they love the Church, if they are consistent, if they long for God's courts, their children will catch their love and longing. They will of course follow their parents to church.

But in cases where example is not enough, all the loving, unyielding authority of the father and mother should ensure their children's presence in the church. In multitudes of cases professedly Christian parents are responsible for their absence. They accept such reasons as dissatisfaction with the preacher or with officers or members of the church; or their over-indulgent regard for the whims of their children, or a false fear that they may be wearied, or the fact that they attend Sabbath-school, etc., influences them to consent to their remaining at home.

Many parents do not provide sufficient sittings at church for their entire family. Some speak before their children of their minister or the sermon or other parts of the church services in a censorious or critical or irreverent manner. Is it any wonder that such children acquire a distaste for God's house?

Success in inducing our youth to attend church is impossible without the earnest co-operation of parents.

2. *Pastors come next to parents in this work.*

(1) They can bring the obligations of parents home to their consciences from the pulpit.

(2) In pastoral visitation they can insist upon the attendance of children at church.

(3) They can give the children their appropriate "portion in the Sabbath service." (See paper by Rev. Alexander McLeod, D. D., of Birkenhead, England, in *Report of Second General Council*, pp. 441–447.)

(4) Many pastors give out annual blank-books to be filled each Sabbath by the young with name and text of the preacher.* Others regularly ask for reports from their Sabbath-schools of the number present at church, and of their texts.

(5) Occasionally they can give an entire church-service to the Sabbath-school, which may incite them to more regular attendance.

(6) In this pastoral work outside of the pulpit every member of the session should assist.

3. *The officers in charge of the church edifice should provide sittings* in the church for all scholars whose parents have no pews. It is unreasonable to expect children to attend church regularly unless regular sittings are assigned them. It is also unreasonable to expect them to come if the seats

* Year-books for this purpose can be had of the Presbyterian Board of Publication at the rate of five dollars per hundred.

given them are hard, uncomfortable, and located so that they can neither see nor hear the pastor. Sometimes children are placed in seats too high for their feet to touch the floor. Sometimes they are too much crowded. If we mean that all our scholars shall attend church, provision must be made for them in the church.

4. *The superintendent should regard it as one of his chief duties to induce all the scholars to attend the church-service.*

(1) He should each Sabbath give prominent notice of the preaching and other church-services.

(2) He should secure through the secretary an accurate report from each class of the scholars who attend church.

(3) He can bring the matter of children's attendance at church to the attention of the teachers.

5. *The teacher should realize that unless he brings his scholars into the church he runs the risk of losing the results of his labor.*

(1) This should be a frequent theme of instruction.

(2) He should encourage those scholars who attend church.

(3) He should visit his scholars' homes and obtain the co-operation of their parents.

(4) He can meet all his scholars whose parents are not church attendants, in the church-vestibule, and help to welcome them to seats.

Normal Drill.

1. Give facts showing the importance of this subject.
2. What should be our aim in regard to church attendance of our scholars?
3. Prove from Scripture that children should attend public divine worship.
4. How answer the common objection that children cannot comprehend the church-services?
5. Illustrate the value of the habit of church attendance.

6. How can parents secure the presence of their children at church?
7. What can the pastor do to aid this?
8. What can the superintendent do?
9. The teacher?

LESSON XXV.

ORDER OF EXERCISES.

WHAT shall be the services or exercises of the Sabbath-school? In what order shall they be conducted? What time shall be given to each?

I. ACCEPTED PRINCIPLES.

1. **The object** of all the exercises in the Sabbath-school is to glorify God in the salvation and edification of souls. It is not to give intellectual discipline, or scientific and literary culture, nor to entertain, nor to excite social emotions. "Conversion and edification" are the tests by which to try all our work. Sabbath-school work is as strictly religious work as is preaching. The formation in all, teachers and scholars, of a Christ-like character is the sole end of our work.

2. **The instrument or means** of effecting this end are definitely known, and are prescribed in Scripture. They are—

(1) *Prayer.* Public prayer is acceptable to God (Isa. lvi. 7). God promises to hear (2 Chron. vii. 14, 16). God promises to bless (Ex. xx. 24). Christ is present to hear such prayer (Matt. xviii. 19, 20). We are exhorted to such prayer (Heb. x. 25), and we are to urge others to join in it (Ps. xcv. 6; Zech. viii. 21).

(2) *Praise.* All are obliged to praise God in his worship. God's people (Psa. xxx. 4; cxlix. 1); Gentiles (Ps. cxvii.

1 with Rom. xv. 11). Children are to praise God (Ps. viii. 2 with Matt. xxi. 16), high and low, young and old, to join in it (Ps. cxlviii. 11, 12), small and great (Rev. xix. 5), all men (Ps. cvii. 8; cxlv. 21). Psalms, hymns and spiritual songs are to be sung (Ps. cv. 2; Eph. v. 19; Col. iii. 16).

Praise is a part of public worship (Ps. ix. 14; c. 4; cxviii. 19, 20; Heb. ii. 12).

(3) *Reading and teaching the word of God.* The Scriptures should be publicly read to all (Deut. xxxi. 11, 13; Neh. viii. 3; Jer. xxxvi. 6; Acts xiii. 15); should be taught to all (2 Chron. xvii. 7–9; Neh. viii. 7, 8); as means of regeneration (James i. 18; 1 Pet. i. 23); quickening (Ps. cxix. 50, 93); illuminating (Ps. cxix. 130); conversion (Ps. xix. 7); making wise (2 Tim. iii. 15); cleansing and sanctifying (John xv. 3; Eph. v. 26; Ps. xvii. 4; cxix. 9; John xvii. 17), etc.

The Sabbath-school is the Church of God assembled to teach and to learn by the help of the Holy Spirit the word of Christ, in order to lead souls to Christ and to build up souls in Christ. It therefore follows that the greatest prominence in our order of exercises should be given to *teaching the Bible.* This teaching is of the nature of worship. Prayer, praise, class-exercises, superintendent's remarks,—everything in the programme should converge towards impressing God's word upon the intellect and upon the heart.

3. **All are agreed that every part of God's worship ought to be characterized by sincerity** (John iv. 24), **by reverence** (Ex. iii. 5; Lev. xix. 30; Ps. lxxxix. 7; cxi. 9; Heb. xii. 28). This reverence is not inconsistent with, but is to be united with, holy joy, cheerfulness and free gladness (Ps. lxiii. 5; xcviii. 4; 2 Chron. xxix. 30; Jer. xxxiii. 11); but all indifference of heart, levity and frivolity are mockery of

God. Irreverent postures, looks and tones, wandering eyes and thoughts, manifestations of mere social courtesies, are in the Sabbath-school as certainly violations of the law of reverence as they would be in the sanctuary. Irreverence is one of the most common sins of the youth of our land. We have the utmost need to stem its evil tide. As Tennyson says,

> "Let knowledge grow from more to more,
> But more of reverence in us dwell;"

and, addressing Christ,

> "We mock thee when we do not fear."

4. **The nature of youth requires brevity, variety and freshness** in our exercises.

The fact that many young people attend the Sabbath-school reminds us carefully to avoid monotony and too great length. Child-nature is easily wearied. An incalculable injury is done by attempting to teach children when they are wearied. We may thus give them a permanent distaste for religious teaching.

II. Common Mistakes.

Frequently, in the rapid growth of Sabbath-schools, the following errors have occurred in relation to order of exercises:

1. *Errors which result in* **shortening the teacher's time** *with his class.*

(1) The opening or closing exercises (sometimes both) are too long, too complicated and elaborate. The classes lose their freshness before the teacher has his opportunity. The time devoted to opening exercises should not exceed twelve minutes. The great work of the Sabbath-school is Bible in-

struction by the teacher. This should have time proportionate to its importance. This time usually should be from thirty-five to forty-five minutes, according to the length of the session.

(2) Even when the programme is properly adjusted, too much time may be given to singing. This is done to teach the school new tunes, etc. But there should be some other meeting appointed in which to teach singing. The ordinance of praise is unspeakably important, but the Sabbath-school should not be made a singing-class.

(3) In many schools the teacher, while engaged in his class-exercises, is liable to interruptions from pastor, superintendent, secretary, treasurer, librarian, etc. The teacher in his class should be sacredly guarded against interruption. He should be as secure as if he were with his class in a separate room with door closed. It should be regarded as a violation of the law of the school and of Christian courtesy to interrupt any teacher whilst instructing his scholars. There should be no one stepping before the class "just to say a word to the teacher," no calling for reports or collections or books, no distribution of books or papers, no one passing through the aisles during class-time.

(4) Sometimes class-teaching is suspended to listen to speeches from visitors. This ought never to be done. *No matter who the stranger is, the teacher should teach the lesson to his class. If afterward there is time for an address, let it be given then.* (There are few exceptions to this rule.)

2. **Errors concerning the general review at the close of a session.**

(1) The superintendent makes a mistake in not reviewing the lesson, and giving a talk instead, which is often too long.

(2) Sometimes the leader makes the review too long. Such

a review should not occupy less than five nor more than ten minutes.

3. *It is a great mistake* to omit *in the class-exercises and in the general exercises the repetition of one or more answers from the Shorter Catechism.* Many of our most experienced workers insist upon the utility and practicability of having, in addition to the regular Scripture passage, a supplemental lesson. In no way can this idea be better put in practice than in teaching the Catechism.

III. Order of Worship.

1. No one order will be best for all schools. The programme which the superintendent has tried and has found adapted to himself and his own school will be best for him. Let experience decide.

2. The programme ought to be varied, somewhat at least, every six months, so as to get out of monotonous habits.

3. A few specimens of orders of worship are subjoined:

(1) Opening Service.
Recitation of two or three verses of Scripture.
Prayer.
Recitation of the Ten Commandments.
Hymn.
Lesson-Study.
Hymn.
Pastor's or Superintendent's Words on the Lesson. Review of Catechism.
Prayer.
Hymn.
Silent Prayer, closing with
The Lord's Prayer.

(2) *Hymn.*
Recitation of the Twenty-third Psalm.
Prayer.
Alternate Reading of the Lesson.
Hymn or *Chant.*
Titles and Golden Texts of the Current Quarter.
Lesson-Study.
Hymn.
Superintendent's Review of Lesson and Catechism, or Pastor's Words.
A few Verses recited by the School.
Prayer.
Dismissal.

(3) Alternate Reading or Recitation of Psalm xxiv.
Hymn.
Prayer, closing with the Lord's Prayer.
Recitation by the School of the Titles and Golden Texts of the Current Quarter.
Lesson-Study.
Hymn.
Review of Lesson and Catechism.
Hymn.
Prayer.
Aaronic Benediction (Num. vi. 24–26).

(4) Silent Prayer.
Hymn.
Recitation of the First Psalm.
Prayer.
Hymn.
Titles and Golden Texts of the Current Quarter.
Lesson-Study.

Review of Lesson and Catechism.
Recitation of the Beatitudes (Matt. v. 1–12).
Prayer.
Superintendent repeats Acts xx. 32.
All respond, Amen.

(5) Silent Prayer.
Hymn (two verses).
Recitation of the Apostles' Creed.
Whole School repeats the Lord's Prayer, followed by *Prayer* by the Superintendent.
Hymn.
Alternate Reading of the Lesson.
Superintendent's Review of last Lesson, with Titles and Golden Texts of the Quarter.
(This may be omitted at pleasure.)
Lesson-Study.
Pastor's Address on the Lesson and Catechism Question.
Hymn.
Prayer, ending with Lord's Prayer.

NOTE 1.—These orders of worship are simply given as samples. They can be modified, rearranged, combined, or new ones can be made.*

2. The secretary's report can be given after the review, and may be followed by a quiet distribution of the books to the teachers, who can distribute them to the scholars after the dismissal.

3. The pastor and superintendent should arrange the order of worship, with the time for each part designated; and this should be carried out.

Normal Drill.

1. State the object of all Sabbath-school exercises.
2. What are the necessary elements in Sabbath-school worship?
3. Give several common mistakes in regard to the order of exercises.
4. How can the superintendent guard the teacher against interruption?
5. Give a few specimen orders of worship.
6. How can the teacher and superintendent find time for the Catechism?

* An order is printed in each number of *The Westminster Quarterly.*

LESSON XXVI.

SPIRITUAL EARNESTNESS.

I. DEFINED.

1. **Earnestness includes two elements:**

(1) *A clear conception of the end to be attained*—a firm grasp of the mind upon a well-defined object to be secured. This is as indispensable to the student as a clear sight of the target is to the sharpshooter. Without this all our efforts will be only beating the air (1 Cor. ix. 26).

(2) *A concentrated, determined and persistent effort to attain that end.* Work is not always an evidence of earnestness. Only whole-hearted work for a well-defined object proves it.

2. **Spiritual earnestness is—**

(1) Earnestness for a spiritual object—viz. the moral and religious improvement of the scholars, their immediate and eternal salvation. Whenever this end is lost sight of, when all the school management and methods are not animated by a holy enthusiasm for this supreme end, our work degenerates into routine.

(2) It is an earnestness inwrought by the Holy Spirit (Gal. v. 22, 23; Col. i. 29). It is only begun, carried on and rendered effective in the accomplishment of its purpose by the supernatural presence and aid of the Holy Ghost.

3. **As an illustration** of the necessity for earnestness, and its power in our Sabbath-school work, behold—

(1) The concentration, determination and persistence of men of science, for twenty years, forty years or a lifetime devoting themselves to one specialty. Remember Agassiz' reply to the tempting offer of a large sum for the delivery

of a course of lectures, which would take him from his scientific investigations: "I have not time to make money."

(2) The earnestness of business-men in efforts to succeed in their undertakings. The children of this world are not only wiser, but more earnest in their generation, than the children of light.

(3) Politicians in their struggles for power and office.

(4) What men with poor advantages and meagre preparation can do for Christ when in "dead earnest"—*e. g.* Mr. Moody, Harlan Page, and many others. Almost every Sabbath-school can name one such example of the power of earnestness in persons of modest abilities. In James's *Earnest Ministry*, p. 69, we read: "If we inquire for the sources of energy, the springs of activity, in the most successful ministers of Christ, we shall find that they lay in the ardor of their devotion. They were men of prayer and of faith. They dwelt upon the mount of communion with God, from whence they came down, like Moses, to the people, radiant with the glory upon which they had themselves been intently gazing. They stationed themselves where they could look at things unseen and eternal, and came with the stupendous visions fresh in their view, and spoke of them under the impression of what they had just seen and heard. They drew their thought and made their sermons from their minds and books, but they breathed life and power into them from their hearts and in their closets. Trace either WHITEFIELD or WESLEY in their career, and you will see how beaten was the road between the pulpit and the closet. The grass was not allowed to grow upon that path. This was in great part the secret of their power. They were mighty in public because in their retirement they had, so to speak, clothed themselves with omnipotence."

The same might be said of all others who have attained

to eminence as successful preachers of the gospel. If, then, we want to see a revival of power in the school, we must see first of all a revival in the piety of those who teach in it; and when this is the case, then "he that is feeble among us shall be as David, and the house of David shall be as God, as the angel of the Lord before them."

II. Relative Importance of Spiritual Earnestness.

All educational methods, and many things highly esteemed in Sabbath-school work, belong to its mere accidents, and not to its essence. Among these are all matters of organization, scientific and literary culture of teachers, music, lesson-helps and statistics.

But spiritual earnestness concerns the life of the work. Without this, methods and skill are nothing (John xv. 4, 5). *It is the supreme qualification for Sabbath-school work.*

This we find by testing our Sabbath-school work by the model.

(1) What is the model or standard of our work? Not the secular school, with all its improved methods—not eminent superintendents and teachers. *Nothing less than the life and work of Jesus Christ, the divine Teacher.*

(2) Tested by this standard, in what direction or line are the failure and defects of our Sabbath-school teaching? There is no dearth of educational methods or of school appliances, but we find our teaching efforts defective in the moral and spiritual elements. When put beside those of Christ they lack his intense earnestness for the salvation of souls, his willing self-sacrifice for others, his prayerful sympathy and constant love.

A. This is shown in the too-prevalent dearth of reverence in praise and prayer and in dealing with the Scriptures.

B. The low spiritual tone of much of the Sabbath-school

work is shown by the fact that teachers are enlisted who are not Christians.

C. The same is shown by the undue prominence given to the externals of the lesson—the historical facts, the geography, manners, customs, etc., etc.—by the failure to impress the religious truths of the passage, and by the frequent tendency to rest satisfied with the routine recitation of these things.

D. It is feared that many laborers fail to make earnest, persistent and judicious efforts for the immediate salvation of all the unconverted in their classes.

E. In all our work there is too often a tendency to ignore the Holy Spirit in his necessary and divine offices.

F. The meagre spiritual results of our school-labors are swift witnesses to our supreme need of spiritual earnestness. See the percentage of conversions, and the comparatively small numbers added to the Church from the myriads in our schools.

III. How is this Spiritual Earnestness to be Secured?

1. By a realization of personal need of it.

2. By humble confession of lukewarmness and all individual sins.

3. By believing, persevering prayer.

4. By building up in ourselves a personal character consistent with our work.

Normal Drill.

1. Define earnestness.
2. Define spiritual earnestness.
3. Illustrate the power of earnestness and of spiritual earnestness.
4. How is spiritual earnestness related to other qualifications of the teacher?

5. Prove that spiritual earnestness is the supreme qualification of the teacher.

6. With what is our Sabbath-school work to be measured?

7. What things in our Sabbath-school work show the need of a revival of spiritual earnestness?

8. How is this revival to be secured?

LESSON XXVII.

THE CATECHISM.

THE Catechism is a summary of Christian truth in the form of questions and answers.

Among all denominations it has been customary to teach the doctrines of the Bible by catechisms. In them are concentrated the rays of light scattered throughout the Bible. They are elementary systems of theology.

I. ADVANTAGES OF CATECHISM STUDY.

1. It stores the memory with accurate statements of Bible doctrine. These statements are like seeds in the mind, growing and bringing forth fruit.

2. The Catechism presents truth in a system, showing the relations and harmony of Bible doctrines. It furnishes "the form of sound words" (2 Tim. i. 13).

3. Catechism study preoccupies the minds of our scholars for truth.

(1) *Analogy.* As the thorough culture of vegetables in a garden prevents the growth of weeds, so the thorough indoctrination of the young mind in truth is the most certain preventive of the growth of error.

(2) *Experience.* The committing to memory of the

Shorter Catechism has proven in the experience of myriads the most impregnable fortification of the soul against infidelity. So catechisms, if they contradict the truth, are mighty engines for the propagation of error—*e. g.* the Romish, etc. Evangelical Christians cannot afford to give up this method of instruction. We ought with all our power to bias the minds of the young for truth, forewarn them and prepare them for the onsets of unbelief.

4. The Catechism committed to memory is an invaluable aid in studying the Bible. It acts as a guide-book to the Bible explorer. It is a key to unlock many Bible mysteries.

5. The thorough memorizing of the Catechism tends to *impress its truth on the heart.* This has been experienced by thousands.

II. Difficulties.

There are acknowledged difficulties in securing the intelligent repetition of the Catechism.

(1) In the Catechism are some things hard to be understood.

Answer. (1) So are there difficulties in the Bible (2 Pet. iii. 16).

(2) The difficulty is in the subjects—God, Man, Sin, Redemption, the Law, Heaven, Hell; but children may understand them (Matt. xi. 25).

(3) We should not attempt to make religious education too easy.

2. Some say, "We should never ask children to commit anything which they do not understand."

Answer. (1) This is manifestly absurd. We *must* teach our children many things—*e. g.* that there is a God, a heaven, a hell; truths concerning the person and work of

Christ; that they must not take poison, before they can understand these things.

(2) The best authorities on educational methods are agreed that children should commit to memory many things which they do not understand.

The *Cyclopædia of Education*, p. 561, says: "The law of repetition has an important application in many processes of education that are addressed wholly or in part to the memory. The mere memorizing of words or sentences, in order to produce a show of knowledge, is a great abuse. Children may, however, be required to commit to memory some statements which they do not perfectly understand—such complete understanding requiring a more mature degree of intellectual development."

Dr. Calderwood (*On Teaching*, Edinburgh, 1874) says: "No doubt all children must commit to memory a good many things which they do not rightly understand. Such storing of the memory belongs more or less to all study."

Thring (*Education and School*, London, 1864), says: "There should be a clear perception how far it is wise to explain and to proceed on the principle of making a boy thoroughly understand his lessons, and how far they should be looked upon as a mere collecting of material and a matter of memory.

"It must be borne in mind that with the young memory is strong, while logical perception is weak. All teaching should start on this undoubted fact. It sounds very fascinating to talk about understanding everything, learning everything, and all those broad phrases which plump down on a difficulty and hide it. Put in practice, they are about on a par with exhorting a boy not to go into the water until he can swim."

(3) We must carefully distinguish between a proper mem-

orizing and rote-teaching, or mere mechanical word-memorizing. For this latter we are not pleading, but for such an intelligent repetition of both ideas and words as a child can be trained to give.

3. But the error which has done most injury to the study of the Catechism is that children should not be trained in any particular theology, that none of the doctrines which have been controverted should be taught to the young, and that we should confine our instruction to the mere fundamentals of Christianity.

Answer. (1) It is impossible to avoid controverted points, for men have denied even the existence of God and of the external world, that the Bible is a divine revelation, etc. We must either give up teaching altogether, or teach what has been controverted.

(2) This false unionism is the source of the weak and puerile methods used in our Sabbath-schools, resisting as it does all thorough instruction in Bible truths beyond the A B C of doctrine.

(3) This namby-pamby unionism is the cause of indifference to God's truth, since it practically says to the scholars that it matters not what they believe concerning a large part of God's word, and the step from this to the proposition that it is a matter of indifference what they believe concerning anything in the Bible is short and easily taken.

(4) As the truths of the Catechism are Bible-truths (otherwise they have no right to a place in the Catechism), we are bound to teach them diligently to our children (Deut. vi. 6, 7, 8).

(5) This thorough indoctrination will promote true unity among the denominations. Ignorance is the parent of bigotry. What will save us from the evils of sectarianism is

not indifference to God's truth or a cowardly ignoring of truth, but knowledge and love. In the darkness two corps of the same army may fire into one another. Let light come, and the dreadful mistake will be corrected. The best theologian is ordinarily the most catholic, and the broadest catholicity is perfectly consistent with loyalty to one's own convictions of Bible truth.

4. A common obstacle to teaching the Catechism is the want of time, especially when our International Series of lessons engrosses all the school-hour.

Answer. (1) "Where there is a will there is a way." Wherever the importance of Catechism study is appreciated, there it will be taught.

(2) The idea of a supplemental lesson is easily adapted to providing a time and opportunity for Catechism study. See below.

III. METHODS.

1. The time-honored custom of parents instructing their household at *home* in the Catechism is the best of all, the first of all.

2. Many pastors have a special service for the instruction of the young in the Catechism.

3. Each teacher in the Sabbath-school should devote at least five minutes of the lesson-time to hearing the class recite one advanced answer and one review answer, and to the brief explanation of the answer in advance.

Some admirable works in explanation and illustration of the Shorter Catechism are published by the Presbyterian Board—*e. g. Boyd on the Shorter Catechism, Nevin on the Shorter Catechism.*

4. The pastor or superintendent should carefully review the school on the Catechism study of each session.

Normal Drill.

1. What do you mean by a catechism?
2. What are some advantages of having the young commit to memory the Catechism?
3. How do you overcome the objection that there are difficult things in the Catechism?
4. The objection that scholars ought not to commit what they do not understand?
5. The objection against teaching denominational doctrine?
6. The difficulty of lack of time?
7. By whom and how is the Catechism to be taught?

LESSON XXVIII.

TEMPERANCE WORK AMONG THE YOUNG.

Student's Personal Research.

WRITE answers to these questions:

1. Give a list of the evils of intemperance, including some statistics of its relation to crime, pauperism, insanity, home misery, etc.
2. What is the scriptural meaning of the word "temperance," and the scriptural basis of total abstinence?
3. How will you answer the objection against the temperance reform that the Bible commends the use of wine, that Christ made wine, and that total abstinence is not directly enjoined in Scripture?
4. What do you know of the history of the temperance reform?

I. ADVANTAGES.

1. **Prevention by education is better than reform.** Prevention of evil is better than cure. To form good habits is

easier and better than to reform bad ones. As examples of the power of education in temperance work, recall the Rechabites (Jer. xxxv. 2), the Mohammedans, etc.

2. **Temperance work among the young meets with comparatively little opposition.** However bad a man may be, he yet desires his son to be good. We are met by the bad effects of parental example and the want of zeal on the part of teachers and parents, and even by complaints on the part of some moderate drinkers that "temperance workers are all fanatics." The example of some professors of Christ's religion on one hand, and the "zeal without knowledge" of many temperance hobbyists on the other hand, hinder the cause. Yet these difficulties are slight compared with the profound and deadly hostility with which temperance work among adults is opposed. But whilst men may denounce "sumptuary laws," they will hardly denounce temperance *among the young.*

3. **If the young are gained for temperance, the success of the movement is assured.**

Take the six millions of youth in the United States and train them in temperance for seven years (the average stay of scholars in the Sabbath-school); then take the new six millions that have followed them, and in how few decades will this work among the young have vanquished intemperance!

II. Methods.

1. **At home.**

(1) Parental example. Let fathers and mothers be total abstainers.

(2) Let them in incidental conversation ever inculcate temperance at the home hearthstone.

(3) Combine temperance with home religion and family worship.

(4) Have a healthful temperance literature in the home.

(5) Let parents stop the feeders of intemperance—viz. youthful self-indulgence and loss of self-control, tobacco, late hours and evenings in the streets, bad company, bad books and Sabbath desecration.

The fathers and mothers of the land can alone make the temperance reform successful.

2. In the day-school.

(1) By the example of teachers.

(2) By constant informal influence on the part of teachers for temperance.

(3) By occasional temperance dialogues, declamations, songs, etc.

(4) By text-books n physiology, chemistry, etc.

3. In the Sabbath-school.

(1) The Church of Christ—and the Sabbath-school is one with the Church—should be practically recognized as the divinely-organized temperance society.

(2) Temperance should ever be taught as an essential element in all practical Christianity.

(3) Special Bible-lessons on temperance can be profitably introduced.

(4) Where desirable a judicious temperance pledge can be presented to the school. (Sometimes a temperance-roll is hung on the wall of the Sabbath-school room, bearing the names of all signers of the pledge; others give to each signer an illustrated pledge.)

(5) From time to time special temperance exercises can take the place of the usual closing exercises of the school.

(6) In the Sabbath-school library there should be appropriate temperance literature, and temperance tracts and papers can be distributed to the scholars.

(7) Do not allow temperance to have an undue prominence in Sabbath-school work. Beware of hobbies. Educate popular opinion against moderate drinking. Aim at regular and continuous, not at spasmodic and transient, temperance work. Above all, bring the young to Christ, that they may be united to him, and so be strengthened to resist all the temptations of the world, the flesh and the devil.

LESSON XXIX.

ADULT CLASSES.

I. SPECIAL NEED.

1. **The ideal Sabbath-school includes the entire church and congregation.** (See *Westminster Normal Outlines*, Junior Course, pp. 18–20.)

The adults as well as the youth are to be there. No one not physically disabled is too old to attend it. It is time to retire the "nursery-of-the-Church" idea of the Sabbath-school.

2. **Without adult classes—with special adaptations—we shall lose our "young people."**

One of the sources of waste in our system is the loss of the young men and women from our schools, and that at the time when they most need us and we most need them. The question is ever recurring, "How shall we retain in our Sabbath-schools our older scholars?"

If we desire to restrain these youth from evil company and from vice, if we wish to furnish them with good companions, Christian habits, safe reading, generous aspirations, and, in a word, to *save* them, we must keep them in our Sabbath-schools. When they bid adieu to the Sabbath-school they are too apt to bid adieu to the Church. Almost our entire success depends on our holding those who are growing into manhood and womanhood. The world and sin are alluring them; we must be as active as they. As Sabbath-school workers we cannot rest satisfied until every young man and woman, every adult in the church and congregation, is habitually at the teaching service.

3. **Adequate provision is not now generally made for the "young people" and adults.**

Our methods of teaching are too exclusively planned to reach children. Our older scholars can no longer be treated as children, nor will they continue permanently in a "children's institution." They must be treated with the respect due their advancing position as rising young men and women. The speaker too often addresses the scholars as "my dear children." The lessons and illustrations, questions and reviews, are given as though altogether for children, our Sabbath-school papers are designed mostly for children, and our ways of working give many the impression that it is almost entirely for children, while the fact is that the average age, in many schools, is over fourteen years. We must meet these special needs. We must have adult classes, adult teachers, and adult teaching for adults.

II. Practical Suggestions.

It must be admitted that there are difficulties in the way of having adult classes. There is the difficulty in *retaining*

our older pupils, and the greater difficulty in securing the return of those who have gone from us. It is often not easy to induce such classes to ask and answer questions, and to take part freely and cordially in the teaching work. Some of them dislike being questioned. In some adult classes there are persons of totally different social positions, and it requires great tact, wisdom and grace to harmonize these differences. Some members of such classes are fond of Bible-study, are deeply interested, and have considerable experience in the Christian life, whilst others are indifferent and careless. It is difficult to induce all the members of our congregations to realize that the Sabbath-school is for them and that they should attend it. A few hints are given as to methods of surmounting these difficulties:

1. **Believe that all difficulties in this work can be surmounted.** Because some agents and some methods have failed, do not conclude that it is impossible to hold both the young and adults. The one fact that is sufficient encouragement is that in scores and hundreds of churches this is done. Many schools have as many adult members as children. They have found that no classes are so sensitive to genuine interest and sympathy, none so steady and uniform in attendance and study, as their adult classes. To no classes does the Sabbath-school work, with its personal, social, moral, intellectual and spiritual benefits, bring greater blessings.

2. **Secure competent teachers for these classes.** A teacher who is mighty in the Scriptures, full of love and patience, with tact, is the one thing needed to overcome all obstacles in adult-class work. The best men and women in our churches—those of the highest character, education and

standing—should be enlisted in this work. There is much unused talent yet in all our congregations.

3. **Adult classes will tax to the utmost the gifts and graces of the most competent teachers.** The best possible preparation will be needed. There will be room for the highest skill in teaching.

4. **Many of these classes require practical sympathy and helpfulness on the part of their teacher.** It will not be enough that he teaches them well on the Sabbath. He must prove himself interested in all that concerns them during the week. He must be their pastor as well as instructor. Great judgment is needed here, but he must have the members of his class in his heart and mind and prayers and plans and studies. Mr. James McCormick, of Harrisburg, Pa., has conducted an adult class for nearly a score of years. There are enrolled in it perhaps one thousand men. Many of them are from the humbler walks of life. Every variety of age, intelligence and standing is represented. He teaches them the Word. He also is the genuine, trusted and practical friend and counselor of every man in his class. He looks after them in every way. He befriends them. He at times meets them socially. He holds them, and by God's grace has led many of them to Christ and into Christian lives. The success of this class, which is one of the powers for good in that city, is an illustration of what genuine Christian earnestness, common sense and helpfulness can accomplish.

5. **In some adult classes the lecture system may be best.** (See Lesson VIII.)

6. **Adult classes need separate rooms, conveniently seated, etc.**

7. **The teacher should bring all the power of the Christian press to bear upon his class.**

The members of such classes ought all to take the *Westminster Teacher*. The teacher should suggest and provide means of furnishing books adapted to his class. They should be urged to subscribe for the religious papers of the Church.

8. **Many adult classes should be organized into Normal Classes.** (See Lesson VII.)

9. **Nothing short of their immediate conversion to Christ and constant upbuilding in him should be the aim of the teacher.**

Normal Drill.

1. Give considerations showing the need of adult classes.
2. What are some practical difficulties in conducting such classes?
3. Prove that these difficulties are not insurmountable.
4. What is the one great need in order to success in this work?
5. Show the necessity of practical personal sympathy with such classes.
6. What are some other practical suggestions as to adult-class work?

LESSON XXX.

THE PRIMARY CLASS.*

I. THE PRIMARY IS THE MOST IMPORTANT CLASS IN THE SCHOOL.

1. It is generally the *largest* class. In many schools it contains one-third of all the scholars.

2. It is composed of the *youngest*. Of these Dr. Vincent

* The name "primary class" is to be preferred to "infant class." In very large schools, where there are both an infant and a primary department, the term "infant class" is not objectionable.

says: "They are the *dearest* of all. They are the *weakest* of all. They are the *strongest* of all. They are the *purest* of all. They are the *most accessible* of all. They are the *most susceptible* of all. They are the *most promising* of all."

3. *These primary scholars are getting their most lasting impressions of Christian truth and duty.* Their future study of the Bible depends on their present teaching. Their prayers in all the future will be influenced by the devotions of the primary class.

4. *Each scholar in the primary class is capable by God's grace of knowing, trusting, loving and obeying Jesus.* No one is fitted to teach such a class unless she or he is thoroughly convinced of this fact. No one is a fit teacher who is not constantly aiming at immediate conversion to Christ.

III. THE PRIMARY CLASS NEEDS A SPECIAL ROOM, ORGANIZATION, TEACHER AND TEACHING.

1. *The Room.*—Mr. J. Bennet Tyler, in the work entitled *How to Teach Little Folks*,* says: "It is of no small importance to give the little folks a bright, airy, sunshiny room. Make it as attractive and beautiful as resources will allow. Labor and pains and money are well expended in surrounding the young children with the most pleasant and healthful associations as connected with their religious education. Make the room sufficiently large." It is wrong to put little children into a crowded room, in a dark basement or a corner of the gallery. It is wrong to put them on seats too high for them, so that their feet dangle and cannot touch the floor. If it is impracticable to obtain a separate room

* Published by the Presbyterian Board of Publication, and a helpful little tractate for all primary teachers. It is written by Mr. Tyler, Mrs. G. R. Alden, Faith Latimer and Mrs. George Partridge.

for this class, appropriate a corner of the main room, enclose it with curtains, and conduct the primary exercises in a low tone and sing in a whisper. If it meets with the main school, the superintendent will do well to give the primary class regularly some particular part in the opening and closing exercises. If the ordinary seats are used, hang a little shelf in front of them for the feet of the little ones to rest upon. Whatever be the room for the primary class, beautify it with flowers, pictures, wall-mottoes, etc.

The superintendent ought sacredly to guard the primary class against all interruptions during lesson-time, and the primary teacher should avoid singing during the lesson-time of the main room.

2. *Organization.*

(1) As a general rule, primary classes should be composed of those scholars who cannot read. Here there is a difference of opinion and practice—*e. g.* Mrs. Alice W. Knox would have scholars kept in the primary department until they are ten years old; Mrs. Alden advises confining the primary class to those who cannot read. The circumstances of each school will go far to determine this matter.

(2) *Should the primary class be subdivided?* This is the most controverted question concerning primary work. It is simply this: "Shall the primary class be divided into a number of classes in charge of young teachers, who can aid in preserving order and in teaching?"

A. In favor of subdivision we have many of the most prominent Sabbath-school workers—*e. g.* Mrs. Alice W. Knox, Mrs. W. F. Crafts, Mr. I. C. Pierson, etc.

They claim that this subdivision is necessary to relieve the primary teacher in many ways. Mrs. Knox says:

"It gives rest to the body, mind and vocal organs. The

strain upon the nerves of the person who conducts an infant class for an hour, singing, praying and speaking, with every faculty of mind and body alive, is one of the severest possible.

"And the reason why some [primary leaders] fail is that they cannot keep themselves or their class up to the tension during the full hour. But by classifying the scholars, and giving the teachers in their class a part of the time and work, the [primary leader] is required to speak but part of the hour. He concentrates his thought upon an address occupying only from fifteen to twenty minutes, and during the rest of the hour supervises and guides the school.

"Such a classification more easily secures attention and order, because each teacher has a small number to control. Disorder and inattention are the two great evils of infant schools, and it is not surprising that they should prevail when one person has the charge of forty, fifty or more restless children.

"One essential part of the teacher's work is to assist the superintendent in this very thing. It divides the labor of *visiting*, too, for an infant school should be visited with as much regularity and constancy as an older school. It is impossible for one person, especially when surrounded by social and domestic cares, as those in charge of such schools usually are, to visit so large a number.

"Another advantage of this classification is to the scholars. It gives them the variety which their age and restlessness require. It gives them constant occupation without weariness.

"It secures their personal attention and instruction, which they cannot have where so many are under the charge of but one teacher.

"There is another important advantage to the *teachers:*

"A younger class of teachers can be employed, and are most desirable for this department. Some who might otherwise leave the Sunday-school at the age of sixteen or eighteen can be retained. These young teachers, under the care of the superintendent, are in an admirable *training-school* for teaching in older classes.

"It is just the time for them to acquire skill in teaching and to learn how to influence other minds."

B. On the other hand we have in opposition to subdivision such teachers as Mrs. G. R. Alden, Mrs. S. W. Clark, etc. Mrs. Alden says:

"I do not think it ordinarily desirable to subdivide so that the lesson is taught by different teachers, for these reasons:

"1. My experience has been that it is very difficult to find in a Sunday-school of average size a sufficient number of teachers who can be spared who are fitted to make Bible truth clear to very little people.

"2. Unless they are mere machines, they will each take a different method of teaching, impress one thought at the expense of another, and the summing up by the leader will often appear to the little people like another lesson, distinct from the one their teacher has given them.

"3. If they should all happen to be excellent teachers, and all have so arranged their lessons by preparing it together that the central thought would be the same, I still believe that little children, unless in very large classes, can be better taught by one person, speaking to them in a natural tone of voice, standing before them, and by more or less of concert recitation. I like one assistant, or, if the class is very large, two, in order that the roll may be taken quietly and without loss of time, as well as that the teacher may reserve her strength for teaching, while the assistant leads in singing or recitation. I think the assistant should

be one who in the necessary absence of the teacher proper would be able to conduct the entire service.

"There may be circumstances, however, in which it may be advisable to divide the class for short intervals, or in very large schools, where the objections to subdivisions would be of course largely obviated, and where sub-teachers can be trained under the eye of the principal teacher. But to the oft-made objection that one teacher has not time to hear the verses recited, I answer, Teach the class to recite in concert, and in such beautiful musical concert that the least hesitating voice can be detected; then let one or two or three or six, according to time, recite separately."

NOTE 1.—Each primary teacher should carefully study the subject of subdivision of primary classes, and make up his own mind.

NOTE 2.—Where either method is in successful operation in any school, the author would advise against making a change.

3. *The Teacher.*—It is evident that the primary teacher, to instruct and train the most important class, must be the best teacher that can be procured. Ordinarily, ladies prove to be the best teachers of the "least of all," yet among the most successful in this labor are found gentlemen. The teacher needs the sunshine of Jesus' presence. She must be good-humored, patient. She must love children and understand child-nature. She must be sprightly and affectionate in manner. The same mind must be in her that was in Christ Jesus, who took a child and set him by him, who "took them up in his arms, put his hands upon them and blessed them," who commands, "Feed *my* lambs."

To teach a primary class one needs to become "as a little child."

4. *The teaching of the primary class should be characterized—*

(1) By gospel truth. Christ should be ever "in the midst."

(2) By "a little at a time, step by step."

(3) By repetition of important things.

(4) By much memorizing of Scripture.

(5) By frequent rests and changes of posture, and performance of little physical exercises.

(6) By genuine reverence.

(7) By a natural manner and tone of voice.

(8) By sprightliness.

(9) By constant and judicious use of illustrations. (See Lesson XIII.)

You will make little headway without illustration. Have in the room a cabinet in which you keep your objects for illustrative purposes.

Normal Drill.

1. What three facts show the importance of the primary class?
2. Why do you prefer this name to that of "infant class"?
3. Why is attractiveness of the room peculiarly needed in primary classes?
4. Describe an appropriate primary room.
5. State the question relative to the subdivision of primary classes.
6. Give the arguments for and against it.
7. Give several characteristics of successful primary teaching.

LESSON XXXI.

TEACHING CARELESS SCHOLARS.

By the Rev. J. H. Vincent, D.D.

The restless, wide-awake, active, intense, ingenious, irrepressible boy, full to the overflow of the very essence of fun, is *not* the most troublesome of all the pupils we teach in the Sunday-school.

The full-grown, fully-occupied, active, vigorous man, whose energies are given for six days to the pursuits of the world, is *not* by any means the most troublesome of all our students.

The *boy* may be held with the greatest ease by an ingenious teacher. All he needs is to be *interested*, and very simple things will do that. Excite his curiosity, utilize his activity and reward his attention—then the problem in his case is easily enough solved.

The *man* may also be attracted and held. His activities, his experiences in life, the ability he possesses to concentrate his attention,—all these elements render him helpful to the teacher, and rarely troublesome at all. He may be captious, he may be disposed to go to the bottom of things, he may ask the teacher some very puzzling questions; but with all these he thinks.

1. The most troublesome of all the pupils we are required to manage in the Sunday-school **is the boy who is just beyond boyhood, and yet can scarcely be regarded as a man,** whose exact counterpart is **the girl who is just beyond girlhood, and yet can scarcely be regarded as a woman.**

2. Let us consider some of the **peculiarities** of this age. In them we shall find some excuse for the worst features of young people who are in it, and perhaps some aid in the direction and instruction to which as Sunday-school teachers we are called.

(1) These young people are just leaving the age of artlessness and simplicity, which are characteristic of childhood; they have come into the **age of awkwardness and self-consciousness.**

(2) Their attention and tastes are wholly diverted from the serious and earnest things of life, and they have no interest whatever in so-called religious matters. **This world is per-**

fectly fascinating to them—they see everything through a rose-colored medium.

(3) A false view of themselves and of the worth of the world gives them an **overweening sense of their own importance.**

(4) The whole tone of a life like this will, of necessity, be **frivolous**; fun and frolic and fashion and folly make up the whole of life, except where a wise parental discipline prevents it.

(5) The young people in this age are likely to regard **insubordination** as a particularly bright thing. They are fond of showing disregard of all authority.

(6) At this age young people **lack self-government.** To rule one's self is a lesson which it takes years to learn; they have not yet learned it. The dictates of sound judgment and of good taste are little heeded. The will is swept this way and that by impulse and passion.

(7) In many cases these young people are **unemployed** much of the time. Indolence aggravates every peculiar difficulty in their case which we have considered.

(8) We must also remember that the majority of people **do not sufficiently appreciate** the peculiar embarrassments of such young people. They ridicule them unsparingly; if they have the authority, they scold them.

(9) It is sometimes the case that the class we are discussing, from associations of a most unfortunate kind, are tinctured with a sort of **skepticism,** which they are as incompetent to define as they are to defend.

3. What are the Sunday-school teacher's **duties** to this class of pupils? We answer:

(1) **Remember what they are to be in the future**—the fathers and the mothers of the next generation.

(2) Remember that the period through which they are

passing is not likely to last long, and yet that it is full of the gravest possibilities. Therefore **teach for the future.** The truth earnestly taught to-day will certainly yield fruit in the future.

(3) **Be very patient.** Never seem to be annoyed by the irregularities and mischievous devisings of such pupils. Endure! *endure!* ENDURE! Be full of good-humor. Never scold. Let them look upon you as a cheery, good-natured soul, whose life has a great deal of sunshine in it.

(4) The next rule will be easy enough to observe if you can keep the last one. It is this: **Win the love of your pupils.** They have it in them to love any one who will come into their sphere with confidence and sympathy for them.

(5) Teach with **great simplicity.** Teach them very much as you would teach an infant class, but don't let them know that you are trying to do that. Give them the clearest illustrations, the plainest applications, but do it in a tone and manner which shall really respect the age and social standing of such pupils.

(6) **Kindle their ambition.** Appeal to their self-respect. Show them the worth of knowledge and the contemptibleness of ignorance. Call their attention to the successful people in their own neighborhood.

(7) Teach the **law of God with all its severest penalties.** We make a great mistake in these days in not presenting to our youth the realities of judgment, the holiness of God, the righteous *wrath* of God and the certainty of future *punishment.* All this should be done affectionately and with great tenderness, but *it should be done.*

(8) **Put the right books into their hands.** A good book is often the means of saving a young man from perdition.

(9) **Visit and understand and secure the co-operation of their parents or guardians.**

(10) Get them **interested in a social organization** of some kind. A little society in the church might be conducted in the interest of such youth, and would be of incalculable advantage.

(11) One thing more remains to be said. The earlier you can **commit your young people to the personal service of Christ,** the stronger your hold upon them, and the safer they will be while passing through the perilous period I have described.

LESSON XXXII.

THE SUPERINTENDENT.

EVERY one will agree with Dr. J. S. Hart's statement: "There is not much exaggeration in the common saying that 'the superintendent is the school.'" Given a good superintendent, qualified and active, and the school will be built up in spite of all hindrances. While it is possible for faithful teachers to carry on the school even though the superintendent is incapable or faithless, yet they labor under serious embarrassment, and cannot achieve the success they desire. Mr. Pardee said: "The whole character and influence of a Sabbath-school will depend largely upon the character and adaptedness of the superintendent."

NOTE.—Every one has his ideas of the superintendent's office and work. Let the conductor draw out these for the members of the Normal Class. This can be done by asking a list—

1. Of the *duties* of the superintendent.
2. His *qualifications.*

It will be found the list of duties will determine the list of qualifications.

I. THE SUPERINTENDENT'S DUTIES.

These are in general those of a *ruler* and of a *teacher.* He

is, first of all, subordinate to the pastor, the chief ruler in the school. He is therefore to *superintend*, to *oversee*, all its organization and work. And as the leader of the teachers, next to the pastor, he must be a *chief teacher of teachers*. The charge of Paul to Timothy may well ring in the soul of every superintendent (1 Tim. iv. 11–16): "These things command and teach. Let no man despise thy youth, but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity. Till I come give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee. . . . Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all.

"Take heed unto thyself and unto the doctrine. Continue in them, for in doing this thou shalt both save thyself and them that hear thee."

First—"Take heed unto thyself."

"For as the man is, so is his strength." The first part of the vineyard he is to cultivate is his own soul. If he is abiding in Christ, and has Christ abiding in him, he shall bring forth much fruit. (See Lesson III., pp. 145–147.)

1. Let him therefore take heed to abide in Christ.

2. Take heed to study the word—

(1) For spiritual profit.

(2) For teaching purposes.

The superintendent, more than others, should "let the word of Christ dwell in him richly in all wisdom." He ought to understand the Bible and how to teach the Bible.

3. To "pray without ceasing," not only for himself and his immediate interests, but for his church and school, and for the teachers individually and by name.

4. To sift his motives. (See Lesson IV., pp. 148, 149.)

He must labor for nothing less than Christ's glory in the spiritual good of the school.

5. To take heed as to his personal relations to the church and astor. No man who is not personally in harmony and intimate Christian fellowship with the pastor can attain complete success as superintendent.

Second—"And unto the doctrine."

1. He should familiarize himself with the Sabbath-school work in its literature, and by attending Institutes and Normal Classes, and by observing the methods of approved workmen. He ought especially to understand the true nature, relations, organization, classification and management of the Sabbath-school.

2. With the pastor and session to make adequate provision for the training of the teachers in a Normal Class, etc.

3. With the pastor to take part in the nomination of teachers and the selection of lesson-helps.

4. He ought to be so charged with God's Spirit as to inspire with a holy enthusiasm all the workers.

5. With the pastor he ought to make out the order of worship of the school or its programme of exercises. He should carefully study each part of the programme and conscientiously prepare his hymns, Scripture passages and notices.

6. To provide the wisest methods for promoting in his school temperance-work among the young.

7. In all his plans and labors to keep in view the identification of the Sabbath-school with the church.

8. In the absence of the pastor to lead the Teachers' Meeting and the Normal Class.

Third—His Duties in the School.

1. To be early at the school-room, and with Christian

courtesy to greet the officers, teachers and scholars as they arrive.

2. To classify the school. (See *Westminster Normal Outlines*, Junior Course, pp. 41–43.)

3. With reverence and fervor and naturalness to lead the opening exercises of the school. (See Lesson XXV., pp. 211–215.)

4. To supply vacant classes with teachers as far as practicable.

5. Maintain order in the Sabbath-school. (See Lesson XII., pp. 169–171.)

6. In the absence of the pastor to review the school.

7. To see that the Catechism is taught to all the scholars.

8. To see that the Librarian, Secretary, Chorister and the several committees do their duty.

9. Must see all that transpires, and especially how the teachers perform their duties.

10. Regularly and emphatically announce the services of the church.

11. To be attentive to visitors, and especially to strangers.

12. If possible, learn the name of each scholar.

13. *To protect the teachers against all interruption during lesson-time.*

14. At the close of the school to hold a twenty-minute prayer-meeting, inviting to it all teachers and scholars.

Fourth—During the Week.

1. To be an example of the believers in life, speech and church-work.

2. To visit, as far as practicable, the sick of the school.

3. To see that the school is financially supported.

4. To plan and execute a thorough canvass of the scholars

and the field. He should devise liberal things for Sabbath-school mission-work.

5. To deal individually with inquirers for salvation.

Normal Drill.

1. What considerations show the importance of this office?
2. Give a list of the superintendent's duties to himself.
3. Illustrate each duty.
4. Give a similar list of duties as to the teaching of the school.
5. What are his duties during school-time.
6. During the week?

LESSON XXXIII.

THE SUPERINTENDENT (Concluded).

II. His Qualifications.

These we sum up in three words:

First—Character.

(See Lesson III., pp. 145–147.)

Second—Knowledge.

The superintendent must carefully avoid making a display of his knowledge, but he must possess it.

He should know his Bible, his school, and the best educational methods.

Third—Government or Executive Ability.

Dr. J. S. Hart says: "The superintendent should have good executive ability. It is not easy to define exactly what is meant by this term. The thing itself, however, is some-

thing we all recognize when we see it. It is, to speak generally, the ability to see clearly what agencies are needed for success in any enterprise, combined with a certain inventive power in finding out such agencies and employing them in their appropriate work."

The superintendent knows he cannot do all the work himself; he therefore carefully selects those to aid him who will not fail him. The superintendent of a Sabbath-school needs the same kind of executive ability that a superintendent of a railroad or a mine needs. He must have the power to secure the hearty co-operation of other agents. This co-operation must be constant and harmonious. We see this talent every day in business. We need to realize that this is the great qualification of a superintendent. It is more important than great learning or oratorical abilities, or even great educational acquirements. It is the most important requisite excepting the possession of a Christian character.

Dr. James W. Alexander used to say "that a man who can well superintend a Sabbath-school can command an army."

There may be few men who, untried and undeveloped, possess these qualifications, but there are many who, if called to the high office of superintendent, and if they diligently study and faithfully labor, will grow up into the height of this grand work.

III. The Election of Superintendent.

The Sabbath-school as one with the church is subject to the same governing authorities as the church. The government of a particular congregation in the Presbyterian Church is vested in the Session elected by the members of the church. Therefore the Session has supreme authority over the Sab-

bath-school work of that congregation and over the election of all officers and the appointment of all teachers.

The General Assembly of 1840 (O. S., page 310) decided: "These schools should always be under the direction of the pastor and Session;" and, in 1879 (p. 558), "That we hereby renew the deliverance of former Assemblies in asserting the right and duty of Sessions to exercise authoritative supervision of the Sabbath-school work of their congregations." (See *Westminster Normal Outlines*, Junior Course, pp. 29, 35.)

Dr. J. S. Hart, in *Sunday-school Idea* (p 37), says: "The school, according to my notion, is not a little republic, or a ward-meeting, or an arena for exercising the suffrage, but a place for work under the direction of the constituted authorities of the church. The church has a work to do, and appoints a man to manage it, just as a railroad corporation appoints an engineer or a conductor. The teachers of a public school do not elect their principal: why should the teachers of a Sunday-school do so?

"There are two ways of destroying all the life of a school. One is to load it down with a complex machinery of laws and by-laws—to 'constitution' it to death. The other is to make its offices a bone of electioneering contention. When this sort of feeling creeps into a school it might as well close its doors; and how can this feeling be excluded when the position of superintendent is held up as a prize to be scrambled for, and the aspirant feels that he must cater for votes?"

The wisest way, therefore, as it is also the way that harmonizes with our church government, is for the Session to select the superintendent, and, with his counsel, all the officers and teachers.

1. *How the Session should exercise this right and duty is left*

for them to decide. One way is to do it absolutely and directly; the other is to request the teachers to nominate the superintendent and officers, and the Session to confirm or reject the nominations. In either way the superintendent is selected by the church, in its representative body, the Session, to do a work for the church and under the authority of the church.

2. The superintendent with other officers should be publicly installed with suitable religious ceremonies. The proper dignity is thus given to the office. It affords an appropriate introduction to his solemn and important duties, and the sympathy and prayers of the church are thus awakened on behalf of the newly-installed officer.

Normal Drill.

1. Review briefly the former list of the superintendent's duties.
2. What is the first qualification of a superintendent?
3. The second?
4. The third?
5. How are these to be obtained?
6. How should the superintendent be elected?
7. Give your reasons.
8. Why should Sabbath-school officers be publicly installed?

LESSON XXXIV.

THE TEACHER'S LIBRARY.

I. *After the teacher has exhausted his own resources of knowledge, he has a right, and it is his duty, to obtain all the help he can from others.*

For many centuries the ablest scholars have been exploring the Bible and publishing their discoveries and the results

of their studies. No student of the Word ought to ignore the labors of these Christian writers. To the teacher studying these or any of these books mentioned below, the following cautions from the *Round Lake Normal Guide* may appropriately be repeated. Remember—

"1. That they are human helps, and do not possess divine authority.

"2. That they are useful as the productions of scholars, skillful and pious men.

"3. That they are of most value after independent, patient and devout thought on the part of the student himself.

"4. That after such independent preparation the student cannot have too many helps.

"5. That it is helpful to condense the thoughts of such authorities, expressing them in the student's own language.

"6. That conversation with others about the views of authorities is an admirable method of making their thoughts one's own.

"7. That when both the thoughts and the language of an authority are employed the student should give him credit."

II. *The following list of books is given as a help to the teacher in selecting a library for himself or to be owned by a church:*

Bear in mind—

1. *That the only indispensable helps which the teacher needs—together with that prayer for the aid of the Holy Spirit which should accompany all his labors and studies—are,*

(1) A Reference Bible.

(2) A Concordance or Bible Text-Book.

(3) A good Bible Dictionary.

2. The teacher *is not advised to purchase all* the books mentioned below; many of them cover the same ground.

3. These books are *not all of equal value* to every teacher. Each individual must use his own judgment in selecting that one of a class of books which will be best adapted to him.

III. *The Sabbath-school should have a teacher's library, containing such books as are named in this list.*

FIRST.—BOOKS HELPFUL IN STUDYING THE BIBLE.

I. GENERAL WORKS.

1. Books of Reference.

Young's *Concordance.*
Cruden's *Concordance.*
Smith's *Dictionary of the Bible.*
Kitto's *Cyclopœdia of Biblical Literature.*
McClintock and Strong's *Cyclopœdia of Biblical, Theological and Ecclesiastical Literature.*
Westminster Bible Dictionary (published by the Presbyterian Board; very complete. Price $1.50).
A general encyclopædia will be valuable.

2. Introductions to Bible Study.

Horne's *Introduction.*
Angus's *Bible Handbook.*
Mimpriss's *Gospel Treasury.*
Barrow's *Companion to the Bible.*
Robinson's *Harmony.*

II. COMMENTARIES.

1. On the whole Bible.

Matthew Henry's.

Lange's.

Jamieson, Faussett and Brown's.

The Speaker's Commentary.

Barnes's *Notes.*

Bible Reader's Commentary (New Testament); J. G. Butler, D. D.

2. **On Special Books.**

Genesis—Bush, Murphy, Jacobus.

Exodus— " "

Leviticus—Bush, Bonar.

Numbers and Deuteronomy—Bush.

From Ruth to Esther—Keil, Delitzsch, and those named above under 1.

Job—Barnes, Cowles, W. H. Green.

Psalms—Alexander, Spurgeon (*Treasury of David*), Barnes.

Proverbs—Arnot.

Ecclesiastes—Young, Bridges, Lange.

Solomon's Song—Burrows.

Isaiah—Alexander, Barnes.

Jeremiah—Delitzsch, Cowles.

Ezekiel—Fairbairn, Delitzsch, Hengstenberg, Cowles.

Daniel—Barnes, Cowles.

Minor Prophets—Henderson, Delitzsch, Cowles.

The Gospels—Barnes, Jacobus, Abbot, Owen, Brown; Ryle's *Expository Thoughts on the Gospels*, Stier's *Words of the Lord Jesus.*

Matthew—Alexander (J. A.).

Mark—Alexander, Barnes, etc.

Luke—Godet.

John—Meyer, Lange, Barnes.

Parables—Trench, Arnot, Nevin (in press).

Miracles—Trench.

Acts—Alexander, Arnot, Jacobus, Abbott.
Romans—Hodge, Shedd, Barnes, Meyer.
Corinthians—Hodge, Lange, Meyer.
Galatians—Eadie, " "
Ephesians—Hodge, " "
Philippians—Eadie, " "
Colossians—Lightfoot, " "
Thessalonians—Eadie, " "
Pastoral Epistles—Fairbairn, Lange, Meyer.
Hebrews—Delitzsch, Lange, Meyer.
Catholic Epistles—Barnes, Lange.
First Peter—Leighton.
Revelation—Hengstenberg, McDonald, Lange.

Perhaps the most scholarly and reliable commentary on the *entire New Testament* is that of Meyer.

[This list of commentaries on special books is almost entirely from the pen of Rev. W. H. Roberts, Librarian of Princeton Theological Seminary.]

III. Evidences of Christianity.

1. On General Subjects.

Alexander.
McIlvaine (Bishop).
Barnes.
Hopkins.
Burr: *Ad Fidem.*

2. On Infidelity.

Christlieb: *Modern Doubt and Christian Belief.*
Flint: *Anti-Theistic Theories.*
McCosh: *Christianity and Positivism.*
Nelson: *Cause and Cure.*
Patton: *Underlying Principles of Unbelief.*

3. **Science and Religion.**

Dawson: *Origin of the World.*
Dawson: *Story of the Earth and Man.*
Hugh Miller: *Testimony of the Rocks.*
Joseph Cook: *Monday Lectures:*
Biology.
Transcendentalism.
Orthodoxy.

IV. Lives of Christ.

Andrews (S. J.): *Life of our Lord.*
Ellicott: *Historical Lectures.*
Farrar: *Life of Christ.*
Geikie: *Life and Words of Christ.*
Lange: *Life of Christ.*
Hanna: *Life of Christ.*

V. Theological Works.

Charles Hodge: *Systematic Theology.*
A. A. Hodge: *Outlines of Theology, The Atonement.*
F. L. Patton: "Summary of Christian Doctrine" (found in *Preparing to Teach*).
A. A. Hodge: *Commentary on the Confession of Faith.*
Moses Stuart: *Future Punishment.*
Townsend: *Lost For Ever.*
R. M. Patterson: *Paradise.*
Tracts on the Doctrines, Order and Polity of the Presbyterian Church, 13 vols. (Presbyterian Board).

VI. Historical.

Geikie: *Hours with the Bible.*
Kurtz: *History of the Old Covenant.*
Smith: *Student's History of the Old Testament.*

Smith: *Student's History of the New Testament.*
Stanley: *History of the Jewish Church* (3 vols.).
Rawlinson: *Historical Evidences.*
Neander: *Planting and Training of Christianity.*
Schaff: *History of the Church.*
D'Aubigné: *History of the Reformation.*
Wharey: *Church History.*
Blackburn: *Church History.*
Life and Epistles of St. Paul—Conybeare and Howson.
The Apostle Peter, his Life and Letters—S. G. Green.
Life and Epistles of Paul—Lewin.
Life and Work of St. Paul—Farrar.
Life and Writings of St. John—McDonald.
Why Four Gospels?—Gregory.

VII. Biographical.

Moses, Elijah, Daniel and Peter—W. M. Taylor.
Abraham the Friend of God—Dykes.
The Patriarchs—Dr. W. Hanna.
Studies upon Old-Testament Characters—Guthrie.
Elijah, the Favored Man—R. M. Patterson.
McCracken: *Leaders of the Church Universal.*
Smith: *Dictionary of Christian Biography.*

VIII. Geography, Manners and Customs.

Green's "Biblical Archæology" (found in *Preparing to Teach*).
Robinson's *Biblical Researches in Palestine.*
Van Lennep's *Bible Lands.*
J. M. Freeman: *Bible Manners and Customs.*
Thomson's *Land and the Book.*
Coleman's *Historical Text-Book and Atlas.*
Dulles: *The Ride Through Palestine.*

Stanley's *Sinai and Palestine.*
Bartlett: *From Egypt to Palestine.*
Tristram's *Land of Israel.*

IX. Spiritual Life.

Alexander: *Religious Experience.*
Baxter: *Saints' Everlasting Rest.*
Bowen: *Daily Meditations.*
Doddridge: *Rise and Progress.*
Hodge: *Way of Life.*
Hunt (Ezra M.): *Grace Culture.*
Thomas à Kempis: *Imitation of Christ.*
Augustine: *Confessions.*
Phelps: *Still Hour.*
Jeremy Taylor: *Holy Living and Dying.*
Dickson: *All about Jesus.*
Miss Havergal: *Kept for the Master's Use,* etc.
J. R. Miller: *Week-Day Religion.*

Second—Books Helpful in Teaching the Bible.

I. On the Sabbath-School.

The American Sunday-school and its Adjuncts—Alexander.
Thoughts on Sabbath-schools—Hart.
The Sunday-school Idea—Hart.
The Sabbath-school—Inglis.
The Church School—Vincent.
The Sunday-school World—Gray.
The Sabbath-school Index—Pardee.
Our Children—Haygood.
Our Sunday-school—Waldo Abbott.
Aids to Sunday-school Workers—E. D. Jones.
The Church and her Children—Barrows.
The Ideal Sunday-school—Crafts.
Robert Raikes—Alfred Gregory.

II. Normal-Class Text-Books.

Vincent: *Chautauqua Normal Guide.*
Hall, Green, Patton, etc.: *Preparing to Teach.*
McEwen: *Presbyterian Normal-Class Teacher.*
Worden: *Westminster Normal Outlines.*
Vincent: *Sunday-school Institutes and Normal Classes.*
John F. Hurst: *Outlines of Bible History.*
John F. Hurst: *Outlines of Church History.*

III. Methods of Teaching.

J. Bennett Tyler: *Preparing to Teach.*
Page: *Theory and Practice of Teaching.*
Packard: *The Teacher Taught.*
Packard: *The Teacher Trained.*
Gall: *Nature's Normal School.*
Trumbull: *The Sabbath-school Concert.*
Trumbull: *Review Exercises in the Sunday-school.*
Trumbull: *The Model Superintendent.*
Vincent: *Helpful Hints.*
Fitch: *Art of Questioning.*
Fitch: *Art of Securing Attention.*
Mrs. Knox: *The Infant Class.*
Mrs. Alden: *How to Teach Little People.*
W. F. Crafts: *Through the Eye to the Heart.*
Frank Beard: *The Blackboard in the Sunday-School.*
McCook: *Object and Outline Teaching.*
J. L. Hughes: *Attention.*
J. L. Hughes: *Mistakes of Teachers.*
House: *Sunday-school Hand-Book.*
Gray: *Topics for Teachers.*
Kiddle and Schem: *Cyclopædia of Education.*

IV. Addresses to the Young.

Todd: *Lectures to Children.*

Dr. Richard Newton: *Sermons to Children; Bible Jewels; Bible Wonders; The King in his Beauty; Great Pilot; Bible Blessings; Safe Compass,* etc.

Breed: *Grapes from the Great Vine.*

Hammond: *Children and Jesus; The Conversion of Children.*

Miscellaneous.

Goulbourn: *Thoughts on Personal Religion; The Idle Word.*

Foster: *New Cyclopædia of Prose Illustrations* (2 vols.); *Poetical Illustrations* (2 vols.).

Calvin: *Institutes.*

Nevin: *Notes on Shorter Catechism.*

NOTES.

ON PART FIRST, LESSON XXII. (pp. 107–109):—EPISTLE TO THE HEBREWS.

THE Rev. John C. Hill, of Fayetteville, N. Y., kindly contributes the following paper on

THE TABERNACLE.

If we get a clear idea of how and why the Tabernacle came to exist, then we have the key to the scheme of redemption, to the theology of the Bible and to the interpretation of many passages that are otherwise obscure.

I. We will approach the Tabernacle from Eden.

1. In Eden, God and man were in perfect communion.

2. Sin entered and caused the *separation* of God from man —of holiness from sin; "so he drove out the man."

3. We come upon two altars—Cain and Abel. Why did they bring an offering? Their father's example or his instruction. Whence his knowledge? It was revealed from God. We know this, because—

(1) Sacrifice is unaccountable otherwise. We cannot conceive of the idea of slaying an animal as a propitiation to God suggesting itself to man.

(2) The sacrificial system was elaborated under Moses by

express divine command; the strong presumption, then, is that it was at first instituted by God.

(3) We cannot conceive of God leaving the world for so many centuries without knowledge of the way of access to God and restoration to his favor.

(4) God is very jealous of the ways his people prescribe to and for themselves by which to approach him.

(5) Heb. xi. 4 by fair inference implies that the offering was after divine sanction.

(6) Gen. iii. 21. God therefore taught at the very first that "without shedding of blood," etc.

4. These altars were no doubt erected near Eden, in presence of the cherubim and the flaming sword.

5. This gives the idea of a *sacred place.*

6. There are indications all through the patriarchal history that there were *places* where God specially *manifested* his presence—

(1) In Eden.

(2) Going out "from the presence of the Lord."

(3) The burning bush.

(4) The Bethel.

(5) The tent of meeting (Ex. xxxiii. 7–9). The word here translated tabernacle is not *mishkhan,* but *ohel.*

7. When his *separated* people were locally separated he then gave instruction for the erection of a sanctuary that he might dwell among them.

II. We will now go back and trace the idea on another line.

1. God has never left himself without some witness in the world—generally visible.

2. This has been either the actual presence or by a symbol—*e. g.:*

(1) The flame between the cherubim at Eden.

(2) The pillar of fire.

(3) The burning bush.

(4) The "glory" filling the Tabernacle.

(5) The Shekinah in the Holy of holies in Tabernacle and Temple.

(6) "The glory of the Lord" at Christ's birth.

(7) The star.

(8) The appearance at Christ's baptism. In him tabernacled or shekinahed the fullness of the Godhead bodily.

(9) The Pentecost, "like as of fire."

(10) Your bodies are the temple of the living God. "The Holy Spirit dwelleth (*shekinahs*) in you."

The word "shekinah" is not a Bible word, but was used by the Hebrews to refer to the act of God's dwelling, or the visible token of his presence. It is from the verb *shakan*, to dwell, and from this also comes *mishkhan*, tabernacle. There is a strong presumption that the Greek *skene*, tabernacle, is etymologically the same; and this is the word that is used when Christ is spoken of as the tabernacle of God.

God, then, ordered Moses to construct a dwelling for him in which he could shekinah.

III. We go back again to Eden.

1. The place near the altar became sacred. It was near to God.

2. The Tabernacle, or Holy of holies, was the most holy place in the camp.

3. The Holy Place was a degree less holy; so the court; so the outer open space; so the tents of the people; outside the camp was unholy, and hence the sin-offerings were burnt outside.

IV. The leading idea, then, taught by the plan of the Tabernacle and camp was the separation of holiness from sin.

1. Sin separates man from God.

2. The tabernacle services taught how communion might be restored—

(1) By the shedding of blood at the altar. This was the type of Christ's work.

(2) By the cleansing of water at the laver. This is the type of the work of the Spirit.

(3) By entrance into "the heavenly places"—the holy places—and there—

(*a*) Enjoying companionship with God in the typical partaking of the shew-bread.

(*b*) In enjoying the light of the truth displayed by the Church through the Holy Spirit's influences, as typified by the seven-branched lampstand and the oil.

(*c*) By prayer, symbolized by the perfume, the unseen, spiritual part of the incense offered at the golden altar.

3. Complete restoration, final salvation, was typified by the actual entrance of the high priest into the Holy of holies, the priest representing the people before God.

PART SECOND, BIBLE-TEACHING—HISTORY AND PROGRESS.

THE history of Sabbath-schools is nearly allied to the onward progress of the Church of God in the earth. In all ages, whenever pure religion has been revived, it would seem that especial attention has always been given to the early religious instruction and training of children and youth by the

Church of God; and herein lies the grand SUNDAY-SCHOOL IDEA.

Says a Scotch divine: "Vital religion and the godly upbringing of the young have ever gone hand in hand."

The soul is diseased, and a Bible education is the only remedy. In that wonderful Book which extends its record over the long period of four thousand years of this world's history there is throughout a wonderful regard for children. Of the patriarch Abraham nearly four thousand years ago it was written: "For I know him, that he will command his children and his household after him, and that they shall keep the way of the Lord" (Gen. xviii. 19). With what wonderful power does the history of the childhood of Joseph and Moses and David and Samuel and Daniel illustrate the value of the instruction and religious training of children! When Moses, the great lawgiver of Israel, received the law amid the thunderings and lightnings and earthquakes of Mount Sinai, he called "all Israel" together (Deut. v. 1), and by divine direction his words were (Deut. vi. 6): "Hear, O Israel. . . . These words which I command thee this day shall be (1) in thine heart: and (2) thou shall *teach* them diligently unto thy children," etc.—*i. e.* the Church's children, not parents exclusive, but inclusive. "Israel" that was called upon by Moses was the Church of God upon earth, and it is her express duty to the end of time to see that all her children shall be "taught of the Lord." It is true that parents are the divinely-appointed guardians and instructors of their children, and this obligation rests upon them; and yet they are, alas! too often incapable of the religious instruction of their own children or of any other, besides being often indifferent; and the Church of God, by her catechetical or Sabbath-school instruction, has always had, and probably will always have, to supply the lack of unfaithful

parents. There is no agency that so supplies the lack of mothers as a good Sabbath-school.

It was not until nearly the close of the second century, or, according to Tertullian, in the year A. D. 180, that the Christian Church felt compelled, in order to check the defection of heathen converts, to set about the establishment of those celebrated catechumenical schools, of which Origen was one of the catechists, for the systematic religious instruction by the Church of Christ of the children and youth. So useful and necessary, however, did this work prove itself to be that very similar schools were universally established.

They continued to flourish until near the sixth century, when they declined, and became obscured for ten long centuries in the gloom of the Dark Ages, with only an occasional prince or pastor or layman, in the spirit of the Master, to teach the children the way of life.

In the sixteenth century, however, on the dawn of the Reformation, Martin Luther established his celebrated Sunday-schools at Wittemberg in the year 1527, and soon after John Knox inaugurated the Sunday-schools of Scotland, "with readers," as the history of Scotland informs us, in 1560; so that on the incoming of the Reformation the children were again "taught of the Lord." In the year 1580, Borromeo, the pious archbishop of Milan, established a system of Sunday-schools throughout his large diocese in Lombardy.

In our own land our Pilgrim Fathers early entered upon the work, for Ellis, in his *History of Roxbury, Mass.*, says: "In 1674, 6th 11th month, is the first record of a Sabbath-school." The records of the Pilgrim Church in Plymouth, Mass., inform us that a Sabbath-school was there organized as early as 1680. Joseph Alleine, the author of the *Alarm to the Unconverted*, opened a Sabbath-school in England in 1688, and many others might be mentioned in both coun-

tries in succession. But the first Sabbath-school of which we have any authentic, definite and detailed account, extending over a period of a quarter of a century, was that established by Ludwig Hacker in Ephratah, Lancaster county, Pa., as early as the year 1747. It was continued uninterruptedly during a period of more than thirty years, until the building was taken for a soldiers' hospital in the time of the Revolutionary War. It enjoyed precious seasons of revivals, and had its children's meetings, and we are informed that many children were hopefully converted to God. We have before us a long letter from Dr. Fahnestock to the Rev. W. T. Brantley, D. D., of Philadelphia, written in 1835, detailing many interesting facts connected with the history of this Sabbath-school, drawn from living pupils and records.

Robert Raikes instituted not only, but *organized*, the system of Sabbath-schools and popularized them in England in Gloucester in February, 1781. All benevolence was single-handed until such men as Robert Raikes and William Wilberforce organized it and sent it forth systematized on its errand of love, mercy and salvation throughout the whole world.

Before this, as we have seen, there were isolated, occasional Sabbath-schools, but their influence was confined mainly to one city, one town, one church, and expired with an individual.

But Robert Raikes "founded Sabbath-schools for the Church universal." John Wesley preached and organized. George Whitefield preached, and did not organize. Robert Raikes organized Sabbath-schools, but his predecessors did not do so, and we can in both cases see the important difference. Within the short space of four years from the period when Mr. Raikes established his first Sab-

bath-school in Gloucester, England, more than one quarter of a million of children in England were enjoying the blessing of Sabbath-school instruction. All honor, then, to Robert Raikes!

To Bishop Asbury appears to belong the honor of introducing Robert Raikes's idea of Sabbath-schools into this country in Virginia in 1786. How long the school was continued, or what was its influence in Virginia, we are unable to state.

The first "Sunday-school Society" was formed in London September 7, 1785. This was on the system of paid teachers, but when the plan of voluntary unpaid teachers had become established this society gave place to the present "London Sunday-school Union," which was organized to meet this change on the 13th of July, 1803. Both of these societies were formed on the union plan, embracing the various denominations, the first including an equal number of Churchmen and dissenters in its management.

The First Day or Sunday-school Society in Philadelphia was organized in 1791, and Bishop White was its first president.

We learn from a carefully-prepared editorial in the first volume of the *Sunday-school Teacher's Magazine and Journal of Education*, published in New York 1823, that after a careful personal interview of the editor with the parties, he had been enabled to ascertain the precise time and the circumstances under which the first Sabbath-school was commenced in New York City. Mr. and Mrs. Divie Bethune had spent part of the years 1801 and 1802 in England, where they had observed the progress of Sunday-schools in Great Britain; and on their return, in connection with their pious mother, the late Mrs. Isabella Graham, they arranged their plans, and "in the autumn of 1803 these three Christian

philanthropists opened the first Sunday-school in New York for religious and catechetical purposes, at their own expense, at the house of Mrs. Leech in Mott Street." Mrs. Graham and Mr. and Mrs. Bethune then established two other Sabbath-schools in other parts of the city, and soon after one for the children in the Almshouse in New York.

It is to the same source that adult Sabbath-schools owe their commencement in this country, or at least in New York. Mrs. Graham, it is stated, opened the first adult school in Greenwich in 1814, on the second Sabbath in June, only about two months before her death. We are thus particular to state these facts, for we are aware that a later date has been insisted upon for the inauguration of the first Sunday-school in New York.

R. G. PARDEE, in *S. S. Index.*

APPENDIX TO LESSON VIII., pp. 161, 162.

MR. S. A. ESPEY, an experienced and successful educator of Allegheny, Pa., sends this outline on

SABBATH-SCHOOL TEACHING.

I. OBJECT.

1. To win souls to Christ.
2. To build up souls in Christ.

By—

(1) Imparting and fixing in the mind } Knowledge of Scripture { Words, Meaning, Doctrine.

(2) Arousing Aspiration.

(3) Exciting Determination.

(4) Training { To think. To act. } { Intellect. Feelings. Will. Person. }

II. NEEDS.

1. Divine aid.
2. Theoretical and Practical } Knowledge of TRUTH, TEACHING.
3. LOVE { Of truth, Of souls, Of teaching.
4. TACT.

III. KEY TO SUCCESS.

Arousing and Guiding } the self-activity of pupils in { Thinking, Speaking, Acting.

IV. INTRODUCTION TO THE LESSON.

1. **Objects:**
   (1) To win attention.
   (2) To excite interest.
   (3) To connect past lessons with the present lesson.
2. **Preparation.**

1. At home— { Through study; Well-arranged plan.
2. At school—
   (1) Before opening exercises—
   (*a*) *Cordial greeting of each pupil.* S. H.*
   (*b*) Arrange class.
   (*c*) Secure favorable surroundings.
   (2) After opening exercises—
   (*a*) Attend to business matters.
   (*b*) *Banish lesson-papers.*

* Shake hands.

3. Teach—
   (1) Reverently.
   (2) Earnestly.
   (3) With a brief review of the last lesson.
   (4) Naturally.
   (5) Simply.
   (6) With variety—no two successive lessons in the same way.
   (7) With adaptation to the class.
   (8) Seizing timely circumstances of time or place.

To Lesson X. (pp. 165, 166) the Following, by Mr. S. A. Espey, of Allegheny, Pa., will prove an addition:

QUESTIONING.

I. Objects.

1. To measure pupils' { knowledge; power.
2. To arouse and stimulate } self-activity: { Curiosity, Memory, Thirst for knowledge, Purpose to obtain it.
3. To impart and fix } knowledge.
4. To correct errors.
5. To test the work of pupils and teacher.

II. Kinds of Questions.

1. Test questions.
2. Teaching questions.
3. Illustrative questions.

III. Characteristics of Good Questions.

1. Adaptation to the pupils.
2. Clearness and conciseness.
3. Relevance.
4. Logical order.
5. Variety.

IV. Hints on Questioning.

1. Begin at the beginning.
2. Begin with an easy question.
3. Avoid—

(1) Questions requiring only "Yes" or "No" for an answer.

(2) Questions giving a choice between two answers.

(3) Questions comprising several parts.

(4) Questions that are unnecessary, frivolous or unanswerable.

(5) Repeating the answers of pupils.

(6) Giving any part of the answer in the question.

4. Refer questions of pupils to the class.
5. Lead pupils to discover their own mistakes.
6. Question the lesson into the pupils, and then question it out again.

Students will also find very suggestive these

OUTLINE NOTES ON QUESTIONING,

By James Hughes, Inspector of Schools, Toronto.

I. Kinds.

1. *Tentative*, or preliminary.
2. *Teaching*, or instructive (Socratic).
3. *Testing*.

1. **Tentative.**

(*a*) *Probe* to find previous knowledge, benefit to pupils and teacher.

(*b*) To gain attention.

(*c*) To form basis for lesson and connect with past lessons.

2. **Teaching.**

(*a*) *Lead* in making discoveries; *guide.*

(*b*) Be logical—

1. From effect to cause.
2. From cause to effect.

(*c*) Step by step.

3. **Testing**—*Reviewing, Repeating.*

(*a*) *Thorough.* (Find out how *little,* not how *much,* pupils know.)

(*b*) Only on work *taught* or *assigned.*

(*c*) *Never* should be neglected.

General Rules.

1. Never ask in rotation or set order.
2. Never indicate the pupil to receive the question until it has been stated.
3. Do not repeat a question for the inattentive.
4. Let questions be simple, or pupils guess or keep silence.
5. Make simpler if not understood.
6. Vary form if pupils cannot answer.
7. Questions should admit of only one correct answer.
8. Suit the difficulty to the advancement of class.
9. Do not indicate the answer by emphasis, tone, countenance, form of question or part of a word, etc.

10. If using elliptical questioning, let omissions be definite.

11. Do not insist on book form or set form of words, except verses of Scripture and definitions in certain subjects.

12. Avoid a set form of words in asking questions.

13. Do not use book questions.

14. Give every question to every pupil—then ask one for answer.

HOW.	OBJECTS.			
1. Always state QUESTION to *whole class.*	TENTATIVE.	TEACHING.	TESTING.	
			REVIEWING.	REPEATING.
2. For *individual* answers?	Chiefly.	Chiefly.	Exclusively.	Sometimes.
3. For *simultaneous* answers?	Rarely.	No.	No.	Yes.
4. Elliptical?	No.	Allowable, especially with *juniors.*	Only with juniors.	Yes, with *any class.*
5. Suggestive?	No.	Rarely. Only when unavoidable.	No.	Rarely.
6. Alternative? (Admitting of only two possible answers.)	No.	Rarely.	No.	Rarely.
7. Written?	No.	Capital method of assigning work.	Yes, when circumstances permit.	No.
8. Rapidly?	No.	No, but *promptly* after an answer is given.	Yes.	Yes.

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